

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. XXVI.]

FEBRUARY.

[Vol. III.]

BIOGRAPHY.

MEMOIRS OF THE LATE REV. TIMOTHY KENRICK, OF
EXETER.

[The following Memoirs were drawn up by the Rev. John Kentish, of Birmingham, and are prefixed to Mr. Kenrick's Exposition of the Historical Writings of the New Testament, just published, in three volumes 8vo. They are inserted in the *Monthly Repository* by permission of the author. To accommodate them to the limits of a magazine, a few passages in the original, chiefly quotations, are omitted.]

EDITOR.]

TIMOTHY KENRICK was born, January 26th, 1759, at Wynn Hall, in the parish of Ruabon in Denbighshire, and received his grammar learning at a private school in Wrexham. As his parents, with wisdom and affection which have secured honour to their memories, cherished his early love of knowledge and his susceptibility of religious impressions, he soon discovered a predilection for the Christian ministry, as exercised among Protestant Dissenters; an office which had been sustained with eminent credit and usefulness by his paternal grandfather*.

In his sixteenth year he became a pupil in the dissenting academy at Daventry, then under the care of the Rev. Dr. Ashworth, and shortly afterwards of the Rev. Thomas Robins. Here he pursued his studies with signal reputation and advantage; being distinguished by the excellence of his temper, the correctness of his judgment, the diligence of his application, and the extent and solidity of his attainments. From the first he seems to have cultivated a habit of devotion with singular assiduity; making himself master of a rich variety of scriptural expressions, for the purpose of introducing them into his prayers in the family and in public;—a practice in which he was remarked for considerable propriety of selection.

It was a proof of the high sense entertained of his acquirements and virtues that he was chosen an assistant-tutor in the academy before he had completed his own course of study, and was further appointed to read lectures, during one year, for Mr. Robins, who then laboured under the bodily

* The Rev. John Kenrick, at Wrexham.

indisposition which occasioned him, soon afterwards, to resign the offices of divinity-tutor and superintendant of the family. On the election of the Rev. Thomas Belsham to these stations, Mr. Kenrick continued his services, first as classical and next as mathematical tutor; and by his punctuality, zeal, and accuracy, united with great firmness of purpose and a mild and happy manner of reproof, he gained in an uncommon degree the attachment of his pupils. Having the stated exercise of his profession, however, still in view, he was soon called to another sphere of duty.

The Rev. Micajah Towgood—a name ever dear to the cause of Christian piety and virtue and of religious freedom—had retired in 1782 from the co-pastorship of the two united congregations of Dissenters in Exeter, after the labours of more than sixty years in the ministry of the gospel. This vacancy Mr. Kenrick was invited to fill; and his relation to the societies who had made a choice thus honourable to their discernment commenced with the beginning of 1784. In the summer of the following year he was ordained at Exeter. Upon this occasion he delivered a statement of his religious belief, which at that time was far from being directly opposed to the received opinions. One subject certainly which he afterwards viewed in a different light, was the propriety of ordination itself, as it is usually observed among Dissenters. Not that he disapproved of a religious service in order to introduce the connection between a pastor and his flock: for in such a service he was himself to have engaged in the

autumn of 1804, had not his death intervened. He was persuaded, however, that unscriptural sentiments of the positive institutions of the gospel, are considerably promoted by the custom of ministers not being permitted to celebrate baptism and the Lord's supper previously to the ceremony denominated ordination.

When he quitted the academy, Mr. Kenrick was so far from ceasing to be a student, that, much as his proficiency surpassed his years, he still applied himself with extraordinary diligence to the acquisition of knowledge as well as to the communication of it, and especially to that of theological knowledge. Much of his time was employed in preparing his compositions for the pulpit; much in discharging the less public duties of the pastoral relation; and it was also his object to qualify himself in a greater degree for two branches of ministerial service, which, in general, are either not cultivated at all, or not cultivated with the zeal, judgment, and perseverance which they well deserve; the exposition of the scriptures and the religious instruction of the young.

He now entered on a more critical examination of the New Testament in the original language; with only the occasional help of some of the most judicious and approved commentators. To this direction of his studies were owing the expository lectures on the historical books of the Christian covenant which he delivered more than once to his congregation; and to this he was indebted, under Providence, for a happy change in his sentiments of Christian doctrine.

Some of the first religious impressions on the mind of Mr.

Kenrick were accompanied by his admission of the tenets inculcated in the assembly's catechism: for although it does not appear that this celebrated formulary of belief was put into his hands, yet he had acquired from other quarters its unscriptural views of the divine character and government. One of his favourite books in early life was Dr. Doddridge's "Rise and progress of religion in the soul." This treatise, with many claims on approbation, justly incurs the accusation of describing religious excellence as a certain train and state of the affections, rather than as a principle and habit. So powerful was its influence on Mr. Kenrick, that, agreeably to a direction and a form contained in it, he drew up and subscribed a solemn act of self-dedication to a holy life. But, while he gave this proof of the devout and serious temper by which he was always characterised, his feelings were overcast by a gloom bordering on that despair which Dr. Priestley, likewise, as we learn from his *Memoirs*, experienced in his youth, and which proceeded from the same or nearly the same cause. It was then the practice of Mr. Kenrick to regard God as the arbitrary sovereign of the human race, and not as their gracious Father: he was then perplexed as to the proper object of his worship, and had a constant fear of incurring the displeasure of one of the persons in the trinity by presenting his addresses to another of them. At a subsequent period, he frequently contrasted with gratitude the doubts and the despondency of his former days, with the seren-

ity and joy arising from his belief in the pure religion of the gospel.

It reflects distinguished honour on the gentlemen who superintended in succession the academy at Daventry, that they did not impose restraints on freedom of inquiry, but encouraged and assisted their pupils in the exercise of private judgment, which they represented in the light of a duty, as well as of a privilege. The seminary over which they presided had hence a fair title to the distinction of a Protestant seminary; and Mr. Kenrick's diligent attendance on the theological lectures of the house, concurred with his talents and dispositions in enabling him to form some opinion for himself upon points of religious controversy. From the best information which can be obtained it appears probable, that at the time of his removal to Exeter his views of the trinity were those that had been taken by Dr. S. Clarke, and that his creed in respect to other articles now approached more nearly to the doctrines of Arminius than to those of Calvin.

A different and better method of studying theology led, as was natural, to a different result. The text-book employed by the divinity-tutors at Daventry was Doddridge's *Lectures*, the arrangement of which is singularly unfavourable to the impartial discussion of controverted opinions and to the acquisition of religious truth. Without the possibility of containing the substance of mathematical demonstration, they present, like the lectures of Mr. Jennings*, from which they are in part taken, the empty form of

* The Rev. John Jennings, of Hinckley, tutor of Dr. Doddridge.

it; popular and reputedly orthodox tenets being treated on as leading propositions, and honoured with at least the semblance of regular proof; while a scholium or a lemma is deemed sufficient for sentiments which vary from them, or to which they are opposed. When divinity is thus taught from human systems, it becomes an object of secondary consideration to ascertain the sense of the sacred writings; and the student's mind is prepossessed with theories, instead of being assisted in attaining the end of his researches. Nor had Mr. Kenrick been long at Exeter before he was convinced of the evils of this method of instruction, however modified, and of the necessity of his deriving Christian truth from the unpolluted fountain of the scriptures.

In the course of his investigation he gained a persuasion, which gradually increased in strength, that Jesus, the mediator of the new covenant, is neither God equal with the Father, nor a pre-existent and superangelic being, but simply of the human race, though highly distinguished by the Deity beyond former messengers and prophets. Hence he regarded the doctrine of the gospel as more simple indeed than he had hitherto considered it, but at the same time as proportionably more credible and useful. On other important articles in dispute among the professors of Christianity, he also disclosed about this period a change in his opinions. To conceal or disguise his views of divine truth from the societies whom he served was not the dis-

position of Mr. Kenrick: if to some persons they were obnoxious, and unpopular in the eyes of others, he had not so learned Christ as to shrink, on these accounts, from avowing them; but, as became a consistent Protestant, he manifested a fervent, well regulated and enlightened zeal for their diffusion. In the event, many members of his congregation embraced them from rational conviction, notwithstanding their warm attachment to the name, character and memory of their late venerable pastor, whose creed approached more nearly to the standard of imagined orthodoxy. Such was the energy of truth:—such the consequence of the blessing of Heaven upon the assiduity and faithfulness of the preacher and the ingenuousness* of the hearers!

At the half-yearly assembly of the Protestant Dissenting ministers of Devon and Cornwall, at Exeter, May 7, 1788, Mr. Kenrick delivered a discourse, which, at the request of the respectable body of men to whom it was principally addressed, he afterwards made public: it is entitled, “An inquiry into the best method of communicating religious knowledge to young men;” and the preacher soon began to carry into effect, within the circle of his own connections, those plans of systematic and regular instruction the necessity and importance of which he had ably illustrated in his sermon.

Early in 1792 he published a sermon which had been delivered on the preceding fifth of November, and which he entitled, “The spirit of persecutors exemplified;

* Acts xvii. 11, 12.

and the conduct to be observed towards their descendants." This subject and his application of it had evidently been suggested to him by those memorials of bigotry and intolerance which he had recently perceived at Birmingham. Accordingly, in the Preface he makes some just and animated strictures on the riots which have fixed upon the name of that town an almost indelible disgrace: and in the discourse itself he paints the guilt and evils of persecution in lively but faithful colours.

The steady and well directed zeal of Mr. Kenrick prompted him in the same year to devise and attempt the establishment of an Unitarian Book Society, in the West of England, upon the plan of one which had been instituted some months before in the metropolis. Convinced of the desirableness of a provincial association for the like purposes, he exerted himself in recommending it to his friends, took an active part in framing the rules of it, drew up the simple and perspicuous statement which stands at the head of them, and, to his death, discharged the office of its secretary with the utmost vigilance and punctuality. It was no trifling satisfaction to him that he witnessed the gradual enlargement of the catalogue of its members from small and apparently unfavourable beginnings. The Western Unitarian Society has flourished amidst opposition which has not always been manly, generous and consistent; and the persevering labours of Mr. Kenrick were principally instrumental to its success: for having once put his hand to the plough, he was

not accustomed to look back. Great benefit has also been found to accrue to the institution from the custom of holding its annual meetings in different towns of the Western counties, and of joining, upon these occasions, in a religious service.

On the second anniversary of this institution, September 3, 1793, Mr. Kenrick delivered a sermon*, at Taunton, which, a few months afterwards, was committed to the press, and the object of which is to shew that the period is probably arrived for the revival and diffusion of those two important truths, the unity of the Divine Being and the humanity of Christ; the expectation that the latter doctrine, in particular, will speedily prevail in the world seems to be justified, observes the writer, "by the simplicity to which it is now reduced, by the conduct of those who embrace it, in making an open profession of their faith, and by the temper and circumstances of their opponents:" this reasoning is enforced in a manner highly creditable to the talents and feelings of the preacher; and one of the notes contains an interesting account of the present state of the Unitarians of Prussia and Transylvania.

Among the useful publications circulated by the society of Unitarian Christians in the West of England are a volume of prayers for families, and another of prayers for individuals: both these works were compiled by Mr. Kenrick, partly from printed forms already in existence, and partly from communications in manuscript by himself and several of his friends:

* Discourses, Vol. ii. No. xxxix.

both have been warmly approved and encouraged by the class of persons for whose advantage they were principally undertaken; and it may be presumed that they have in many instances fulfilled the editor's design, by enkindling and cherishing the spirit of pure devotion.

Soon after the beginning of 1795 he printed "An address to young men, &c." which has been published since his death, in the first volume of his discourses.

In the year 1799 Mr. Kenrick printed a sermon which has for its title, "The future existence of infants asserted:" the immediate design of it was to offer consolation to an afflicted family; and, being now published*, it may serve to communicate the same comforts and hopes to Christian parents in a similar situation.

About this time he entertained the serious wish of again undertaking the office of a tutor. To instruct the young, was an employment congenial to his mind; and his delight in it, added to his conviction of the urgent necessity of such exertions in the cause of learning and religion, now induced him to project the re-establishment of an academical institution at Exeter, principally with the view of providing for a succession of Dissenting ministers. In the summer of 1799 he opened his house for this purpose; having obtained the able co-operation of the Rev. Joseph Bretland in the classical and mathematical departments. Some of the students were designed for commercial and civil life; and all were under the immediate superintendence of Mr.

Kenrick, in whose family most of them resided, and from whom they received lectures in logic, the theory of the human mind, and the evidences, doctrines and history of natural and revealed religion. In general, the course of instruction and discipline pursued in this seminary resembled that which had been followed with success at Daventry. By the assistance of some of Mr. Kenrick's friends, in his immediate neighbourhood, and of others at a distance, exhibitions were given to a few students in divinity; and to the same liberality he was indebted for a small but elegant set of philosophical instruments, and for some valuable books, in addition to the use of an excellent library with which he was obligingly accommodated by the trustees of the former academy at Exeter. Most of the young men who were placed under his care are now filling respectable and useful stations; and the cordial regard which they express for his memory is a sufficient indication of the merits of the tutor and the gratitude of the pupils.

Considerable and various sacrifices were made by Mr. Kenrick, with a view to the effectual discharge of the duties of this relation. Nor should the obligation which he thus conferred on the friends of learning, religion and free inquiry be lightly estimated. Had his seminary been situated in the centre of the kingdom, it would probably have attracted greater attention, and been more extensively advantageous. Such, however, was the reputation of its tutors, that it obtained increasing

* Discourses, No. xxxvi.

patronage. Mr. Kenrick, who was disinterestedly concerned to provide a succession of ministers properly qualified for their work, and who wished to see others feel an interest in the support of theological students rather than of an academy, had the satisfaction to perceive the growing credit and utility of his undertaking: he witnessed with delight the improvement of his pupils; and there is reason to believe that, had Providence lengthened his life, the academical institution at Exeter, humble and domestic as it was, would have rendered signal service to the cause of sacred literature and truth, liberty and virtue.

A short time before his own seminary was set on foot, Mr. Kenrick had been strongly invited to be lecturer in divinity and presiding tutor in the New College at Manchester: the situation was honourable and important; but, upon mature reflection, he declined the offer of it, from a persuasion that the success of his labours in the joint characters of pastor and tutor, was, on the whole, more likely to be promoted by his continuance at Exeter.—There, among friends who were able to discern his worth, and eager to acknowledge it, and whose attachment to him was, in the highest degree, affectionate and respectful, he passed the short remainder of his days. This happy connection was, alas! soon to be dissolved;—not indeed by the removal of Mr. Kenrick to a spot which appeared to present even fairer prospects of usefulness and comfort—but by the event which is hastening to dissolve all human ties!

In the summer of 1804 he paid a visit to his friends in Denbighshire: his health was apparently as strong as ever, and his spirits remarkably vigorous and cheerful. From a short excursion to Chester and Liverpool he returned, August 22, to Wrexham; and, during his walk, on the same evening, in the fields surrounding that town, he was observed suddenly to fall. Medical aid was instantly procured: but the spark of life was extinguished, beyond hope of its revival by human skill. At first there was some reason to suppose that he had been precipitated to the ground by an obstacle which he encountered in his path, and that he had received, in consequence, a mortal blow: on a closer examination of the circumstances attending the event, it was more probably considered as the effect of an apoplectic seizure; a complaint with which he had been once alarmingly attacked, many years before, and against which, no repetition of it being apprehended, no immediate precaution had been taken. On Sunday, August 26, he was interred, among his ancestors, in the Dissenters' burial ground at Wrexham.

The sensation produced in his family and friends at Exeter by the intelligence of his death can more easily be conceived than represented. In every place, indeed, to which the information was conveyed, it excited the deepest sorrow of those who had known him; but it was natural that he should be most lamented in that city which had been the principal scene of his labours and his happiness and where he was most respected

and beloved. One of the members of his late congregation thus wrote, upon the occasion, to the author of this memoir:—"As a friend, a minister and a tutor, Mr. Kenrick was the cause of our rejoicing, and the ground of our most sanguine hopes and expectations;—and he will live in our memories while our memory shall last. The recollection of him draws from us the tear of affection and gratitude: the sorrow which the event has occasioned among us must be seen to be conceived of: but then we weep not for *him*: we know it is well with *him*—but we weep for ourselves and for our families. When we look back on his labours of love among us, we seem unable to calculate the extent of our loss."—By another respectable correspondent the feelings of affection and regret were forcibly expressed in the following paragraph:—"The late mournful event has bereaved us of a friend as dear as a brother; one whose memory I shall have reason to bless to the end of my days, and to whom I indulge the pleasing prospect of a re-union, when the sleep of death is over, never more to suffer the pangs of a separation."

The united congregations of Protestant Dissenters in Exeter made it their unanimous request to Mrs. Kenrick, "that she will consent to have published the Expositions on the New Testament delivered by their late pastor, and also two volumes of his sermons*." They justly considered that they could not erect a nobler monument to his memory; and their letter, accom-

panying the resolution which contained this request, is highly honourable to their principles and feelings. While they deplore the awful and afflictive dispensation which has bereaved them of a much endeared friend, and of "a minister whose learning and piety commanded their esteem and veneration—and the world of a character which, by its superior excellence, challenged distinguished respect:"—they add,—“It is our duty and will be our interest, to endeavour to recollect those just and sublime views of the divine perfections and government which our beloved pastor was accustomed to set before us, and which appeared to have so happy an effect upon his own mind. And we would hope that many of his surviving charge will have reason for blessing his memory to the end of their days, on account of the various instruction and solid comfort he so ably and faithfully imparted."

Mr. Kenrick's knowledge was various and well-digested. With the several branches of theology he had an intimate acquaintance, which he was constantly improving. His favourite employment seems to have been the interpretation of the scriptures. Whatever investigation he undertook, he was indefatigable in pursuing it, and was able to communicate, with clearness and order, the result of his inquiries. The principal features of his mental character were a sound and discriminating judgment and a habit of deliberate attention. His style, though seldom ornamented, is usually neat, and always remarkably simple and per-

* Preface to Discourses, p. v.

spicuous; and it was evident in his conversation, as it is in his writings, that he was no commonplace thinker and observer.

In a moral and religious view, he attained to great eminence of character. Firm, upright, independent, he was, at the same time, kind and tender in his feelings, candid in his judgments, cordial and steadfast in his friendships, and generous and beneficent in his various intercourses with the world. The purity of his mind, his disinterestedness and self-denial, and the zeal which he constantly exercised for the accomplishment of important objects, were the genuine fruits of Christian piety and faith. His devotion was a principle and habit; and his consistency of conduct procured him general respect; while, united with the valuable qualities already enumerated, it cemented and increased the attachment of those who had the happiness of knowing him in private life.

Nothing so much distinguished him from the bulk of the professors of Christianity, and even from many of his brethren in the ministry, as his ardent love of religious truth. To discover and communicate the pure doctrines of the gospel, and to promote their efficacy upon the human character were purposes for which he spared neither time nor ease, neither early prepossessions nor personal comforts and expectations. A sound understanding enabled him to form a satisfactory and mature judgment upon points of theological dispute: his inquiries into religious subjects were carried on

in the spirit of religion; and it was some presumption of the truth of the doctrines which he zealously enforced, that they were embraced by a person of such qualifications and in such circumstances. While he avowed them with fortitude, he inculcated them in love. No man was less disposed to censure others for using that liberty of private opinion which he claimed and exercised himself: but no man was more hostile to dishonourable concealment and accommodation; no one was more faithful to the obligations of Christians and Protestants; and he might truly have said, with the excellent Dr. John Jebb, "It is not my nature to give way to expediency at the expense of right. Moderation, when real, I honour: but timidity, or craft, under that appearance, I detest*."

The sermons of Mr. Kenrick were plain and scriptural; intelligible to hearers of humble capacity and attainments, but instructive and acceptable likewise to men of reading and reflection; and they treated, with happy variety, upon devotional, practical and doctrinal subjects. Of the superior excellence both of his discourses and his expositions the public has now an opportunity of judging; nor have the two volumes of the former, which made their appearance in 1805, failed of obtaining the approbation of persons who are signally qualified to decide upon their merits. Every other part of the pastoral office was discharged by Mr. Kenrick in a very exemplary manner. To the improvement of the young people of his congregation, his time and

* *Memoirs* (p. 185.) prefixed to the first Vol. of his Works.

studies were particularly dedicated; and his services for their benefit, and for that of the poorer members of the society, can never be forgotten.

In his support of some valuable public institutions in Exeter, Mr. Kenrick was active and decided: in distant quarters of the kingdom, too, his character gave him no inconsiderable share of influence and reputation.

As a tutor, he was eminently punctual and vigilant, judicious and affectionate, impartial and persevering: he encouraged instead of controlling, the inquiries of his pupils; and gained their love, without forfeiting their respect.

It will justly be concluded that such a man appeared with great advantage in the scenes and offices of domestic life. Regularity and order, piety, affection and harmony reigned in his family. His treatment of his children was particularly distinguished by good sense and kindness; and to the sincerity and warmth of his

friendship, to the amiableness of his temper and the gentleness of his manners, several will bear their testimony, with tears of regret and gratitude.

In the year 1780 he married Mary daughter of Mr. John Waymouth of Exeter: by this lady he had six children, five of whom survive; but at the birth of the last of them he lost the mother.

During the year 1794, he formed an union with Elizabeth second sister of the Rev. Thomas Belsham; a connection which has fully ensured to his promising young family the continued benefits of maternal tenderness and wisdom.

If those who enjoyed the best opportunities of knowing Mr. Kenrick, and who have the strongest reasons for lamenting the loss of him, are soothed and gratified by this imperfect memoir, or if any are hence inspired with an ardent desire to imitate, as they are respectively able, his example, the wishes of the writer are accomplished.

J. K.

MISCELLANEOUS COMMUNICATIONS.

A LETTER OF ARCHDEACON PALEY'S, ON SUBSCRIPTION TO ARTICLES OF FAITH.

To the Editor of the Monthly Repository.

SIR, London, Jan. 1, 1808. Percival of Manchester, by his son, prefixed to a complete edition of his works. As your correspondents sometimes allude to Dr. Paley's chapter on "Subscription," in his *Moral Philosophy*, the following letter may not be unacceptable to them: it is indeed a supplement to the celebrated chapter. I have transcribed it from the life of Dr. Dr. Percival was a liberal accommodating dissenter, who had no objection to an established church, as such, and who admitted, in part at least, the power of the magistrate in religious matters.

This is rather strange, as he was a *convert* to the dissenters; but he was more attached probably to individuals among them, than to their principles. The children of such dissenters, as far as I have observed, usually slide by degrees into conformity. Dr. Percival's eldest son * entered the church of England as a clergyman, but "previous to his final decision," he seems to have felt some of those scruples about subscription to articles of faith, which usually start up in the mind of an intelligent, ingenuous youth, but which few are troubled with after having imbibed the easy maxims of our colleges. These scruples had detained his father, in early life, from entering himself at Oxford. The young man's conscience was not quieted by the soporific chapter above mentioned; he wished to enjoy the author's "personal" and more ample "instructions." Accordingly, Dr. Percival wrote to Archdeacon Paley, June 20, 1788, stating and enforcing his son's desire. The letter below is Paley's answer. Of the arguments contained in it I shall say nothing: it is a theological curiosity, and as such your correspondents will, no doubt, agree in valuing it, with,

SIR,

Your humble Servant,
EPISCOPUS.

Carlisle, June 25, 1788.

I desire you to accept my thanks for

the many obliging expressions of respect which your letter contains. If the state of my engagements had allowed me to spare a few weeks to a personal conference with your son, upon any subject of doubt which he should chance to propose, it would have been a pleasure to me to have complied with your wishes, from a sense both of private obligation and of public esteem. As my time is at present very little in my own power, and my being at home very uncertain, I know not how I can contribute to your son's satisfaction in any better way than by sending you a few additional explanatory observations upon what I have written in my chapter entitled "Of Subscription."

1st. If any person understand and believe all the several propositions in the thirty-nine articles, and in the liturgy and homilies which they recognize, there can be no place for doubt.

2d. If a person think that every such proposition is probable, or as probable as the contrary, or any other supposition on the subject, there can be no just cause of scruple.

3d. If a person, after using due inquiry, understand some of the propositions in the thirty-nine articles, but not all, and assent to those propositions which he does understand, I think he may safely subscribe.

4th. If a person think any part of the discipline, government, rites, or worship of the church of England, to be *forbidden*, he certainly ought not to subscribe; but certain parts of these being not commanded, or not the best possible, or not good and useful, or not reasonable (for many things may be absurd and yet very innocent) is not, in my opinion, a sufficient ground of objection.

5th. If there be certain particular propositions in the articles, which he disbelieves, although he assent to the main part of them, as well as to the lawfulness of the established government and worship of the church, then arises the case in which the principal difficulty consists. And as to this case, I find no reason, upon much re-consideration, to question the principle

* Thomas Basnett Percival, was educated at St. John's college, Cambridge, took the degree of L. L. B. and was ordained by the Bishop of Chester in 1789, and about the same time made chaplain to the Marquis of Waterford, and curate of Winwick in Lancashire. In 1792 he left England for Petersburg, as chaplain to the British factory in that city. He died, much regretted, May 27, 1798, in the 32d year of his age. He published a "Discourse on Hospital Duties," which was annexed to his father's treatise on "Medical Ethics."

I have laid down, viz. "that if the intention and view of the legislature which imposed subscription be satisfied, it is enough." But here comes a doubt, whether we can be permitted to go out of the terms of subscription, that is to say, the words of the statute, to collect the intention of the legislature or not. If we look to the terms of the subscription, they seem to require a positive assent to each and every proposition contained in the articles, so as that believing any one such proposition to be untrue, is inconsistent with subscription. If we may be allowed to judge of the design and object of the legislature, from the nature of the case, and the ordinary maxims of human conduct, it appears likely that they meant to fence out such objects and characters as were hostile and dangerous to the new establishment, viz. Popery and the tenets of the continental Anabaptists; rather than expect what they must have known to be impracticable, the exact agreement of so many minds in such a great number of controverted propositions.

Now concerning this doubt, viz. whether we may or may not go out of the terms of the statute to collect the

design of the legislature, (which question I think involves the whole difficulty,) I can only say that a court of justice, in interpreting written laws, certainly would not and ought not; for any such liberty would give to courts of justice the power of making laws; but I do not see that any danger or insecurity will be introduced by allowing this liberty to private persons. I mean that private persons acting under the direction of a law, may be said to do their duty if they act up to what they believe to be the design of the legislature in making the law, whether their opinion of that design be founded on the terms of the statute alone, or upon the nature of the subject and the actual probability.

If I had the pleasure of your son's presence, I know not whether I ought to say any thing more. It is the office of an adviser in such cases to suggest general principles. The application of these principles to each person's case must be made by the person himself, who alone knows the state of his own thoughts. I have only to add that Burnet's seems a fair explication of the sense of the articles.

UNITARIAN CONGREGATIONS IN THE WEST OF ENGLAND.

To the Editor of the Monthly Repository.

SIR,

Will you allow me to make an application, through the medium of your valuable Repository, to the managers of the Unitarian Fund? I understand their object is the dissemination of rational religion, and this I am convinced they might in some measure accomplish by sending a missionary into the west of England. There are in Devonshire several meetings, some of them having considerable endowments, in which divine worship is very seldom performed. At Moreton Hampstead there is a meeting which is opened every third Sunday by a gentleman who preaches the other two Sundays at Crediton. At Totnes there is another meeting, in which

a gentleman belonging to the congregation, sometimes reads a sermon from the desk. The meeting at Dartmouth is entirely shut up. It appears to me that much good might be done by enabling a respectable minister to reside permanently in some central situation, Totnes for instance, where he would be but a short distance from either of these meetings, and from whence he might visit them all in rotation. A very little assistance from the Fund would be sufficient.

By inserting this in the Monthly Repository, you will very much oblige,

Your constant Reader,
RUSTICUS.

MR. CARPENTER'S REMARKS ON MR. BELSHAM'S "STRICTURES."

*To the Editor of the Monthly Repository.*SIR, *Old Swinford, Jan. 21, 1808.*

I think my friend Belsham is obliged to me for the opportunity which I have given him of shewing his skill in wielding the weapons of controversy, and also your readers for the entertainment which they have received from his masterly pen. I too, though the object of his attack, have not smarted so severely as to prevent my deriving amusement from his wit, though the supercilious and contemptuous tone which he has often assumed has not afforded me equal pleasure. However, I will not forget that I wrote something calculated to hurt his feelings, and that I might justly expect some retaliation, which I have received four-fold.

My friend represents my defence of Arianism as weak; I acknowledge that I omitted many passages of scripture which might have been adduced in favour of the pre-existence of Christ; but I do not know that I have attempted any defence of Arianism, nor even that I am an Arian: for it is not an article of my creed, that Christ is a created being, or that there was a time when he did not exist. This is a question too difficult for me to solve. I only maintain that he is derived from and dependent upon the self-existent Jehovah, and that he is the vicegerent of his father in the formation, redemption, and judgment of the world. The language of scripture is, I think, clear and strong in favour of the subordinate divinity of Christ: if I mistake not, Dr. Priestley has

shewn that this was the prevailing opinion of the early fathers, this appears to me to be the doctrine of the Nicene creed, and I apprehend that as long as the writings of St. John and St. Paul are perused, the great majority of Christians will continue to believe, as they have done, in the divinity and atonement of Christ. It is of little consequence to say that Arianism was unknown till the beginning of the fourth century, nor will it avail much if it can be proved that the majority of Jewish Christians believed in the simple humanity of Christ, since they rejected the writings of St. Paul.

My friend accuses me of illiberality with respect to him. I wish to clear myself from this charge, and I believe that what I said *personally* was more respectful than otherwise; at least I intended that it should be so. I spoke of some of my fellow students as not knowing where to stop in their change of sentiments, and Mr. B. might justly suppose that he was included in the number; but as he seems to glory in the charge, an apology from me is unnecessary. I also inserted a note respecting the different situations which he occupied as divinity tutor, and the different success which he met with, and this with a view to abate his zeal in making proselytes to his present system. I should have added in that note, and I now acknowledge that several respectable ministers were brought up under his tuition at Hackney, but I have heard him lament that so many of the stu-

dents disappointed his hopes. That period of my friend's life, I think was the most useful which he passed in what he now regards as lamentable ignorance and grievous errors. But as he seems to think otherwise, and speaks highly of his usefulness since that period, he must enjoy that satisfaction of mind of which no opinion of mine can deprive him. I admire his abilities, I respect his love of truth, and I honour him for the sacrifice which he made of a situation which he valued, to what he regarded as the cause of truth. But I may be allowed to grieve, as many of his friends have done, that his change of sentiments occasioned almost the dissolution of a seminary which was the seat of free inquiry.

Mr. B. cannot subscribe to what either Dr. Kippis or I have advanced on the subject of candour, and will not allow that the glory of the Christian scheme stands fast upon every system. But surely if all denominations of Christians believe that the gospel brings life and immortality to light, and that eternal life is the free gift of God and communicated through the mediation of his son, the gospel of Christ may justly be regarded as a glorious gospel on every system, though I acknowledge not equally so.

It cannot be supposed from what I said respecting persons of different sentiments selecting those motives from the scriptures which are suitable to their respective feelings, that I meant to intimate that opposite doctrines are to be found in the sacred volume. I observed that those who are most affected by the government and providence of God, or by redeeming love, or

by threatnings or promises, may all derive from this divine treasure what is best calculated to promote their respective improvement. I will however concede thus far to my friend, that every person ought to be zealous in promoting his sentiments if he thinks them important, and especially if he thinks them essential to salvation. But then he ought to examine well their tendency, and the effects which they actually produce. Though I have called the system of Calvin a gloomy system, and though it appears to me irreconcilable with the justice and benevolence of the Divine Being, yet the Calvinist is as fully convinced as I am that God is perfectly holy, just, and good. And though I dislike that spiritual pride and bigotry which are too often found in this denomination of Christians, yet I admire their devotion and their zeal for vital, practical religion; and there is some danger of destroying the latter while attempting to root out the former. I always feel the most comfortable when I am disposed to regard the errors of my fellow creatures in the most favourable light, and all the different denominations of Christians as useful and engaged in the same general warfare. The members of the establishment I compare to the grand body of infantry, the methodists to the flying artillery, and the several sects of dissenters to different squadrons of cavalry, all engaged in opposing the empire of sin, and in promoting the kingdom of righteousness, peace, and joy in the Holy Ghost.

My learned friend has taken great pains to shew that the term Unitarian, is applicable to those

only who believe in the simple humanity of Christ, or to low Arians. Now although I still think that all who are not Trinitarians are Unitarians, yet as he wishes to appropriate the term to those of his own sentiments, I will not offend his ears by calling him a Socinian, notwithstanding I think it more applicable to him than that of Arian is to me.

Mr. B. seems to think that asperity in controversy may be of service in the discovery of truth; but I apprehend that as the wrath of man worketh not the righteousness of God, so neither will it discover any truth that can be of service to us. A meek and an humble spirit is the best requisite for the attainment of divine truth, and the best rule for controversy is, soft words and hard arguments, *suaviter in modo, fortiter in re*. True candour will dispose us not to think worse either of a person's heart or his head because his sentiments are different from ours. Trinitarians and Calvinists are prone to fail with respect to the former part of this definition, and Unitarians and Arminians with respect to the latter.

In his fourth letter my friend's indignation seems to have arisen to a very high pitch. Now though I may be able a little to soften, I am afraid it will not be in my power entirely to allay it. Mr. B. is angry that I condemn metaphysics, but he misunderstands me if he thinks that I condemn the science *in toto*; it is only the subtilities of it, and the preferring metaphysical to moral arguments: e. g. If reason and scripture teach me that sin is displeasing to God, and metaphysical arguments are adduced to shew that it cannot be

displeasing to him, I must pronounce the latter fallacious.

I have also given great offence by saying that it may be questioned whether Dr. Priestley's writings have not made as many unbelievers as Christians. Though this is questioned by some who are neither "persons of the grossest ignorance, nor the most contemptible bigotry," yet I am rather disposed to retract that sentence. I hope and believe that Dr. Priestley's Institutes of Natural and Revealed Religion have preserved many young persons from infidelity. But though he was desirous of converting Jews and Deists, I never heard that his attempts were crowned with success. I respect his great abilities, his unwearied labours, his genuine piety and benevolence. Yet, notwithstanding the high eulogium of my friend, I think he was far from checking the progress of bigotry. The members of the establishment and dissenters were gradually becoming more candid towards each other, when Dr. P. by prophesying the destruction of the establishment, and by the offensive epithets which he applied to it, stirred up a spirit of animosity which has not yet entirely subsided. It was the language of some of its moderate members, "We are aware of defects and wish for reformation, but we find that nothing will satisfy our opponents but demolition." And as my friend thinks it an honour to have his name mentioned with that of Dr. P. I shall observe that the great lengths to which he proceeded in his letters to Mr. Wilberforce, made some of the orthodox, who were growing more moderate, step back and cling faster to their former opi-

nions. The violent friends of civil and religious liberty have done more injury to the cause than all its open enemies. Men of strong minds, such as Dr. P. and Mr. B. may proceed to the verge of christianity and there stop, but experience has shewn that young persons cannot be conducted thither with equal safety.

But what appears to have raised my friend's indignation to the highest pitch, is the declaration which I made respecting his favourite doctrine of necessity, that if it be true we deceive ourselves and are deceived by our Maker. The expression is strong, but I do not perceive that it is invalidated by any thing which he has advanced. What is the cause of self-condemnation but the persuasion that we could have acted differently, all those circumstances being the same which did not depend on ourselves? And has not our Maker so formed us that we cannot avoid this self-condemnation? Mr. B. says the necessarian contends that no one can perform a voluntary action without a motive, and that it is not in his power to chuse differently without altering his mind. I con-

tend for the same, therefore so far we may shake hands. But my friend exults and triumphs in the grand metaphysical argument for necessity. "It is a contradiction that contingent actions can be foreknown; but God foreknows all actions, therefore no actions are contingent."

This argument my friend represents as the horns of a dilemma on which I must writhe and smart without relief, unless I accept of his proffered aid. But I do not find myself in this deplorable situation, and if I did, I should not be very willing to accept of his proffered assistance, for I should then find myself on the horns of a dilemma, that would gore me much deeper, viz. To punish persons for what they could not avoid committing is unjust; but God will punish sinners for those crimes which they could not avoid committing, if the doctrine of necessity be true; therefore either God is unjust, or the doctrine of necessity is false. I had written something further on this subject, but it is time for me to conclude with subscribing myself

Your obedient Servant,
B. CARPENTER.

EXTRACT FROM PROFESSOR SPILTNER'S "ELEMENTS OF ECCLESIASTICAL HISTORY."

Result of the History of the Period preceding the Council of Nice, in regard to the Effect produced by Christianity on the moral and intellectual Condition of Mankind at large; from "Elements of Ecclesiastical History, by L. T. Spiltner," Professor of Philosophy at Gottingen, 1791.

The most difficult question still remains, if indeed it be a question which historical investigation can ever decide, What did mankind gain by the whole of this revolution? Did the new society make those who entered it eminently better men? Did it improve the condition even of those who were not its members?

With the most lively sense of the numerous and gross failings perceptible in the primitive Christians, it is undeniable that the great fundamental truths of the unity and providence of God and of a future life, were brought by Christianity into a much more general circulation than they had obtained before, especially among the young and the illiterate, whose improvement and instruction had been uniformly neglected by the philosophers; and that these doctrines must make a much deeper impression, when taught in conjunction with other *positive* precepts of Christianity, than when delivered merely as truths of natural religion. Must not such truths, made current among the people; made current too, as positive doctrines, not as reasonings and inferences, produce a striking effect? Was it necessary to this end that the manner in which the fathers proposed and illustrated them, should be perfectly just, and metaphysically correct? Or is it such correctness which constitutes the efficacy of truth on the minds of the common people? Till Christianity appeared, there had been nothing capable of producing this effect; for even the stoical philosophy had reclaimed only a very small body from the overwhelming flood of moral depravity. In Christianity however the world received a religion which ensured itself a decided influence over the minds of the unfettered multitude, from the circumstance that its precepts and evidences are conveyed in the historic form.

Nor must we overlook in our estimate the extraordinary advantages which *unlettered* nations re-

ceived in the early ages, from Christianity. It was founded on a *book*, which was constantly read in public worship, and would be studied by every Christian. Wherever, therefore, Christianity was introduced among a people unacquainted with the use of letters, alphabetical writing would be introduced along with it, and be diffused as widely as possible. This religion thus gave to many nations the first impulse towards civilization and knowledge. And where are the philosophers who have hastened from country to country to carry the seeds of improvement, or who have diffused their opinions with that unwearied zeal which was manifested by the Christians of the early ages?

It would be gross partiality to deny that the state of these new societies was far better than that of the old, and that individuals were improved and exalted by connexion with them, though they retained very characteristic traces of their former condition. To this even their enemies bore testimony, and examples of active benevolence, of astonishing fortitude, of self-denial, and the anticipation of an unseen reward, occur in their history with a frequency which is very striking.

With the extension of the church, with the increase of its age, the zeal for morality declined. In the third century the church consisted chiefly of the children of Christian parents; can we wonder that few of these were animated with the energetic zeal of their ancestors? Besides, the noble examples of virtue, which struck the eye forcibly when exhibited on a narrow stage, lost their effect when displayed in a theatre which

comprehended the three quarters of the globe. As the riches and political influence of the church increased, the ambition and intolerance of mankind found more frequent incentives,—can we be surprised, then, that the Christians of the third century are a different race from those of the first?

A corrupt system of morals which was very early adopted by the fathers, hastened the degeneracy of the church. Professing to act the part of prudent friends of truth, by defending her in the least obnoxious way, they were really betraying her rights. They allowed every semblance of truth to pass current in its stead; they connived at the continuance of heathenish customs, if, by some trivial alteration, they could only give them a tinge of Christianity; and regardless of the grand design

of their religion, the general good, set a value upon voluntary mortifications and the ascetic and monkish virtues, which none but Syrians and Egyptians would have originally given them.

Thus we see that many causes combined to make the effects of the Christian religion very different from those which its design and its earliest appearance promised. Providence, however, which loves to unfold its plans by degrees, did not purpose to confine the operation of Christianity within the limits of three centuries; and it was even necessary that the great political revolutions of the Roman empire, which Christianity in those circumstances necessarily tended to produce, should take place, and the whole state of society be changed before the Christian religion could exert its full power and produce its best fruits. K

J. M.'S REPLY TO THE CLERGYMAN ON THE DIVINITY OF CHRIST.
LETTER II.

To the Editor of the Monthly Repository.

SIR,

Oct. 22, 1807.

The next text quoted by the clergyman and animadverted on by me, is Psalm xlv. as cited by Paul in the beginning of the epistle to the Hebrews. "Upon this" the clergyman says, "J. M. remarks that I ought to have known that the proper rendering of the passage is, 'God is thy throne,' not 'thy throne, O God,'" and adds, "Whatever I ought to have known, I lament to say that I know no such thing." This is a misrepresentation. My words are, "he ought to have known that neither in the Hebrew of that Psalm, nor in the Greek of the first chapter to the Hebrews, where the passage is cited, is there any thing to warrant the rendering of the first clause, 'Thy throne, O God.' Is there any thing in the original then to warrant such a rendering? If there be, we cannot suppose him to be ignorant of it, or that he would not have referred to it with triumph. This he has not done, from which the natural inference is, that he does know that there is nothing of the sort. "The metaphor 'God is thy throne,'" says the clergyman, "is so harsh that it seems to me to be scarcely good."

sense." Mr. Wakefield renders the passage, "But of the son it (the scripture) saith; God is thy throne for ever and ever." Dr. Sykes renders it, "God is the support of thy throne for ever and ever:" and Mr. Peirce says, that "the pointing of the passage in the LXX. translation makes the word God the nominative case," and adds, "taking it thus the sense would be, *God is thy throne* (that is, the establisher of thy throne) *for ever and ever*; which is very agreeable to other places which speak of the same matter." Were these learned men incapable of judging what was sense? Had they conceived such rendering *harsh* and *scarcely sense*, would they, all of them, have adopted it? But the clergyman goes on to tell us that, "St. Paul himself in a manner teaches us how we ought to understand it*." In the first chapter of the epistle to the Hebrews, he says, "he cites two passages from the Psalms which he teaches us are addressed to the son. But unto the son, he saith, Thy throne, O God, is for ever and ever, &c. And thou, Lord, in the beginning hast laid the foundation of the earth, &c." This latter passage, he says is cited from Psalm cii. and that that Psalm is addressed to Jehovah. "But I contend," he adds, "that the very circumstance of St. Paul's applying to Christ a Psalm addressed, in the original, to Jehovah, naturally leads us to conclude, that the other passage ought to be translated, Thy throne, O God." That the Psalm, from which the latter passage is cited, is an address to Jehovah is indisputable; but that

that *Jehovah* is *Jesus Christ*, or that the apostle cites the words as addressed to the son, is not quite so evident. To support such an idea the connexion must stand thus; "And unto the son he saith, Thou, Lord, in the beginning hast laid the foundation of the earth," &c. And this is evidently the clergyman's construction, unless his citation is wholly impertinent. If this be the true construction, the Psalm is an address of God the Father to *his son* Jesus Christ. Let us then turn to the Psalm and see whether it is possible to put such a construction upon the words, or whether it is possible to suppose that the apostle meant to give them such an application. "He weakeneth MY strength in the way," says the *speaker* in that Psalm, "he shorteneth MY days. I said, O MY GOD take me not away in the midst of MY days: thy years are throughout all generations. *Of old hast thou laid the foundation of the earth*†," &c. This is the connexion of the words cited by the apostle, and who can read them and be so hardy as to affirm that they are an address of God the Father to Jesus Christ? Yes, the clergyman is obliged to do this, or to give up all pretence of proving the divinity of Jesus Christ from these two citations of the apostle. The clergyman goes on. "As for the fellows or associates above whom Christ is anointed, I think, with Dr. Doddridge, that the angels are meant. It seems to be an allusion to Christ, the great angel of the covenant, or *Jehovah the Messenger*;" and adds, "what is usually translated, *the angel of the*

* M. Repos. vol. 1. p. 402.

† Psalm. cii. 23, 24, 25, &c.

76 *J. M.'s Reply to the Clergyman on the Divinity of Christ.*

Lord, ought to be translated, *Jehovah the Messenger*.* I shall notice the latter assertion first, and shew that such a translation of the words is contrary both to reason and scripture. "The ideal meaning of *Jehovah*," he says, "is self-existence†." The natural meaning of angel, or messenger, is a servant; an angel says to John, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God‡." And the apostle, speaking of angels, puts the following interrogation: "Are they not ALL ministering spirits?" The translation, "*Jehovah the Messenger*," is just as good sense then as the self-existent, independent servant. The clergyman's translation, however boldly he may assert it to be the true one, we are sure is not so, because it is contradicted by an inspired translation of those very words, Acts, vii. 30, "There appeared to him," says Stephen, "ἄγγελος Κυρίου, an angel of the Lord, in a flame of fire in a bush." Those words cannot be rendered, *The Lord the Messenger*. And that this angel was not God or *Jehovah* we learn, v. 35, "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel, which appeared to him in the bush." But he adds, "Wherever this divine personage (that is, *Jehovah the Messenger*) appears, he is uniformly represented, as being God," and produces as a remarkable instance of it, Gen. xlviii. 15, 16, where he says, "angel," or "messenger" is used as synonymous with the God of Abraham and Isaac." That the Divine Being is there addressed is certain, but that he is ever addressed under the name of "angel" or "messenger," is impossible to be supposed, for to whom could the God of Abraham be a messenger or servant? The word angel, therefore, in this passage, must be supposed to be a corruption of the original reading; and that it is so I shall shew by transcribing a note of the learned Jos. Hallett's upon the passage§. Gen. xlviii. 14, 15, 16, "Upon which text let it be noted, by the way, that in the present Hebrew copies, there is a plain mistake of the transcribers, who have wrote it, the angel who redeemed me. The mistake indeed is very ancient, as appears from its having run into the Greek, Latin, and Arabic, as well as into the Chaldee, Syriac, and Persic versions of this text. But the true original reading is preserved in that invaluable treasure, the Samaritan Pentateuch; where both in the text and version, the word is, king, not angel, which in Hebrew are as near alike as *Malk* and *Malak*. This observation makes that text very easy, which else seems not a little surprising." But for this new rendering, "*Jehovah the Messenger*," the clergyman relies principally upon Malachi iii. 1; where he says, "Malachi represents this very messenger, the messenger of the covenant, as being *Jehovah*, and yet the coming of this messenger *Jehovah* to his temple is announced by *Jehovah of hosts*§." If the prophet did indeed say what the clergyman here states, it would go far towards proving

* M. Repos, vol. II. p. 411.

† Rev. xix. 10.

‡ Notes and Discourses, Vol. II. p. 227.

§ M. Repos, vol. II. p. 413.

two of his great and leading points, first, that the infinite Jehovah is the messenger of some being, and secondly, that there are two Jehovahs, one Jehovah the messenger coming to his temple, and the other Jehovah of hosts announcing his coming. But, alas! one small variation of the prophet from the clergyman, overturns all this mighty system. The prophet's word "Lord," when speaking of the messenger of the covenant, is not as he affirms, *Jehovah* but *Adon*. The clergyman has here been guilty of a fault which students are too apt to fall in, that of quoting from memory, and I cannot suppose it to be the effect of ignorance, and I will impute to him an intentional imposition.

The next passage is Isa. ix. 6. The whole controversy upon this passage turns upon the meaning of the words *El Gibbor*, rendered *mighty God*, and whether they prefigure the child, the subject of the prophecy, to be Jehovah. Upon the ideal meaning of the word *El*, given by Parkhurst, and the other word *Gibbor*, which in a variety of passages is translated *man*, (see the text referred to in my letter, *M. Repos.* vol. II. p. 179.) I suggested whether *El Gibbor* might not be rendered *the interposing man*, which, as the clergyman acknowledges*, was a mere suggestion on which I did not rely, and on this he occupies nearly the pages. He says, "wherever the singular compound appellation *El Gibbor* occurs, it is (unless I greatly mistake) invariably applied to the Supreme Being." In support of which, he refers to four passages,

viz. Deut. x. 17, Neh. ix. 32, Isa. x. 21, and Jerem. xxxii. 18, in one of which only does the compound name *El Gibbor* occur; in the three others it is the great God, the mighty, &c. He says, *El Gibbor* is "one of the exclusive titles of Jehovah†;" yet in the following page he says, "It never was the proper name of Christ." From which the plain inference is, that he is not that Jehovah whose exclusive title it is. He adds, "It is neither more nor less, than an appellation descriptive of the character of the child born." If it is descriptive of his character only, and not of his nature, it cannot prove him to be Jehovah. What then is it meant to describe? Is it not his power and dominion? This idea is admirably suited to the nature of the prophecy, which says, "the government shall be upon his shoulder,—of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom," &c. And this is also agreeable to the clergyman's idea of the meaning of the words *El Gibbor*, the first of which, he supposes, means "*strength*," and the other "*might*." But he asks, "Is it credible, that one of the exclusive names of Jehovah should here be bestowed upon a mere man? Can we believe, that the Almighty would lay snares to delude his creatures into idolatry, and then punish them for being guilty of it?" *Elohim* is the most frequent of the names of the Divine Being; and yet this name is given by Jehovah himself to mere men, to magistrates. Now there can be no snare in this, because every

* *M. Repos.* vol. II. p. 411.

† *Idem* p. 10.

one knows that magistrates are not Jehovah. The title *θεσπότης* is said exclusively to belong to God, Jude 4. yet the New Testament gives this title to mere men, to masters, but no servant would be led by it to suppose that his master was Jehovah. So when the name *El Gibbor* is given to a child, we know a child cannot be Jehovah, and therefore are in no danger of being deluded into idolatry. The clergyman says, "*Ba-rachel* does not signify the blessed God, but God hath blessed; neither does *Elijah* signify God the Lord, but *Jah*, is my God. Nor does *Aladah* signify God eternal, but either the congregation of God, God is a witness, or possibly God hath preserved." For all this we have his mere *ipse dixit*. In order to see how far we may rely upon his word in this matter, I will examine his interpretation of *Elijah*. "It means," he says "*Jah*, is my God." Now that is certainly not a just translation of *Eli*; the word occurs and is repeated Psa. xxii. 1. *Eli, Eli, my God, my God*. Our Lord makes use of those Hebrew words on the cross, the Evangelist translates them into Greek, and they are rendered in English agreeably both to the Hebrew and Greek, *my God, my God*; nor can they possibly be rendered *is my God, is my God*. *Elijah* is not therefore *Jah is my God*, but *my God Jah*. This may serve as a specimen of the rest, which are all of them of the same nature. That the LXX. did not understand the words *El Gibbor* to mean the mighty God is evident, from their rendering the sentence, "the wonderful counsellor, the mighty God," *the angel of the great counsel*; and their

version is of great authority, being sanctioned by our Lord and his apostles, who appealed to it, and had their citations from it. Of this, on which I laid considerable stress, the clergyman did not think proper to take any notice.

We come now to the last text, Zech. ii. 6—13. "In his" (J. M.'s) "remarks," says the clergyman, "on this text, we have a fresh instance of his begging the question. He argues, that if the *sender* and the *sent* are equally deluded Jehovah, then the unity of the Godhead is subverted." This is said merely to get rid of a proposition as self-evident as that *one and one are two*. Why did he attempt to demonstrate that *one and one are no more than one*? Then he might have contended with a better grace, that a belief in two Jehovahs is consistent with belief in the unity of God. Till he has done this, I am persuaded that no person of common sense will believe his interpretation of the prophecy. "This (that it subverts the unity of God) he also," "is the very point, which we who worship the unity in trinity, deny." May we not very aptly apply to them the words of our Lord, "Ye worship ye know not what:" for he adds just below, "the unity of God is of a nature peculiar to itself, a nature which we pretend not to understand." Al Calvin himself says, "*trinity* is a barbarous word, unknown to prophets and apostles." "J. M." says, "attempts to get quit of the text by saying, that the words are the words of the prophet," and as, "what then is the meaning which the Lord?—thus saith Jehovah of hosts, &c." I answer, what every prophet means

when he makes use of those words, mentions on this prophecy*, he attempts to prove the person sent to that is, that he has a divinenis- sion, that the message he brings is not his own, and that he is not Malachi iii. 1, (which I have before noticed) changing the prophet's word "Adon" into Jehovah, and then affirming, contrary to the letter of the text, that Malachi of hosts hath sent me" a represents the messenger of the question, so absurd upon the very face of it, that no animadversion can make it appear more so. But instead of replying to my gu-

I am,
Your's, &c.
J. M.

LETTERS TO MR. (NOW BISHOP) BURGESS, ON THE TESTIMONY OF THE JEWS TO THE PERSON OF CHRIST. LETTER I.

[In the year 1790, Mr. (now Bishop) Burgess published a sermon, preached before the University of Oxford, under the following title, "The Divinity of Christ proved from his own Declaration attested and interpreted by his living Witnesses the Jews." The discourse attracted the notice of a gentleman known to the world as the champion of Unitarianism, who wrote a series of Letters to the preacher, which however from one cause or other he did not publish. They have been lately put into hands of the Editor of the *Monthly Repository*, with the consent of the learned writer; and, though the occasion of their being written has passed by, the argument which they maintain in a masterly manner, is not, nor ever will be out of date; they will therefore be given successively to the readers of the *Monthly Repository* and the Editor doubts not that they will be read with as much interest as if they had been written, not in the year 1790, but in the year 1808.]

SIR, July 13, 1790. agree with you entirely, that The moment I saw your name Christ's declarations of himself prefixed to an advertisement ought to be referred to as the sermon on the divinity of Christ, a fundamental proof of any opinion my curiosity was in the highest we entertain concerning him. If degree excited to learn the sentiments of a person, so distinguished in the literary world, on a subject these declarations assert his divinity, and equality with Jehovah, in the literary world, on a subject the supreme God, every Christian which occupies the attention at is bound to believe it; if, on the present of every friend to Christianity, the declarations of Chris should constantly assert his pleased me exceedingly, for I inferiority to Jehovah, his Father,

every Christian is bound to reject the modern notion of his equality with the Supreme Being.

To Christ's words you have made the appeal, and by them I am equally willing with yourself to be tried. And I agree further with you, that this appeal has many advantages over the common mode of carrying on the controversy on the nature of Christ. For whilst the advocates of either opinion are referring at one time to prophecies, liable to be misunderstood; to inferences from the writings of the apostles, not always properly made; to opinions of early ages, in which the learned certainly do not agree, the attention of Christians is carried away from the main point, and in the conflict of such a variety of sentiments they are led to conceive that the subject is involved in infinite obscurity and perplexity.

By confining ourselves to the words of Christ, we have the advantage of the highest authority to which recourse may be made. And this, if any thing could be added to such an advantage, would appear still greater, by considering that the opinion deduced from Christ himself, will be a clue to unravel every difficulty occurring in the apostolical writings. We are sure that the apostles would not contradict their master, and if in any place there is an apparent contradiction, it must be owing to our own imperfections, not to theirs; and we are not to attempt the correction of it, by perverting the words of Christ to the sense we have given them of his postles, but shew the consistency of their words with those of their master. In short, by an appeal to Christ, we place the sun in the centre of the system, from whence every apparent irregularity may be solved; by references to any other testimony, we are liable as the philosophers of old to introduce upon cycle and inextricable confusion.

The title of your discourse would have been complete, in my opinion if it had been simply, "The divinity of Christ, proved from his own declarations," but as you have chosen to add, "attested and interpreted by his living witness the Jews," I am by no means unwilling to consider their attestation and interpretation. At the same time, I must beg leave to insist again on what has already been advanced; namely, that the words of Christ are the fundamental points of our faith; and when we understand them thoroughly, it is of no consequence whether they were or were not misinterpreted by the Jews. In the following letters I shall consider these two points, and I request of you to examine them with attention suitable to the importance of the subject. Wherever the truth lies, let us embrace it; and be assured that, whether you are mistaken on this point or no, I have the greatest respect for your abilities, and shall be happy in an opportunity of testifying it.

I remain,

Sir, &c.

MR. NIGHTINGALE'S DEFENCE OF HIS "PORTRAITURE OF
METHODISM," AGAINST THE METHODIST MAGAZINE AND THE
ECLECTIC REVIEW.

In announcing to the world the publication of the first volume of our work, we declared ourselves "happy in the reflection that so long as the MONTHLY REPOSITORY should be patronised by the public, there would be at least one periodical work where the rational Christian, of whatever sect, might clear himself from mis-representation, and expose persecution to the hatred of the world." In consistency, therefore, with our professions, we are bound to admit the following Letter and Postscript. We have not seen the critiques on which Mr. Nightingale's animadversions are founded, but from his references and quotations, they appear to be disgraceful to literature, and still more to religion. It is the interest of every honest man to oppose the progress of this plan of anonymous defamation, which allows no one that labours for the instruction of the world, to be in safety; which, if it proceeds, will infallibly bring periodical works into disrepute; and which must necessarily convert literary and theological controversies into personal quarrels.

Mr. Nightingale's "Defence" will vindicate his own character, and expose the unchristian tem-

per and dishonest practices of his reviewers; but he must not expect to convince, or to convert them. The learned and excellent *Le Clerc*, who was reproached and calumniated by the orthodox zealots of his day, has thus drawn their character; and bigots and persecutors, in every age and place, have a family likeness that cannot be overlooked or mistaken:

"But I confess to you, I dare not promise to myself ever to satisfy entirely this sort of people; because they are such as fancy they know every thing; they have given over all study; they examine nothing; and they think they should do a thing unworthy of their character, if they should confess they had condemned any one wrongfully, and if they abated never so little of the heat of their zeal. This zeal, or rather blind passion, which is made up of choler, and animated by superstition, pride and envy, discomposes them so violently, and with so little intermission, that it is very hard to find a moment wherein they are fit to hear quietly the justifications of those whom they have too rashly condemned*."

EDITOR.

To the Editor of the Monthly Repository,

"It is not unusual, we know, to depreciate the ability of any book which, on any account, the critic does not like; but whatever is decried only by the vulgar sort, either of men or books, is not far from its TRIUMPH."

Eclectic Reviewer, on the present State of the East-India Company.

SIR, London, January 10th, 1808.

Should my late publication, entitled "A Portraiture of Methodism," be

deemed worthy of consideration in the review department of your Repository, it may not be improper in me to take some notice of two instances of "misrepresentation" charged upon me in the last Methodist Magazine. They are as follow:

In page 410 of the "Portraiture" I

* *Defense des Sentimens de quelque Theologiens de Hollande, &c*

have said, "that to call in question any of their (the Methodists') doctrines, or to dispute the validity of any part of their discipline, is a sure ground of ex-communication." In support of this statement, I adduced the instance of Mr. Cook, who, in the year 1806, was expelled the connexion, for holding some opinions respecting justification by faith, and the witness of the spirit, which the conference judged to be anti-methodistical, but which the expelled preacher has since attempted to shew to be strictly agreeable to the doctrines taught by Messrs. Wesley and Fletcher. How far Mr. Cook has succeeded in his attempt, it is not for me to determine. I refer your readers to Mr. Cook's publication, entitled "Methodism condemned by Methodist Preachers."

In further confirmation of the truth of my assertion, I directed the attention of my reader to the trust-deeds of the Methodist Chapels, which contain a clause, requiring all the preachers to teach such doctrines only as are contained in Wesley's Sermons and Fletcher's Checks.

Now, Sir, the reviewer of my book, in the Magazine just mentioned, without condescending to take the least notice of the facts which I have adduced in support of my assertion, very politely gives me the lie direct; and declares, that "he knows the case to be just the reverse" of what I have stated it to be; and adds, "though the conference would expel any preacher who should adopt the *Arian* or *Secinian* heresy, yet in matters that do not affect the essentials of religion, nor disturb the peace of the body, it never interferes."

Notwithstanding the positive assertion of this reviewer, the facts I have just alluded to, respecting Mr. Cook and the chapel trust-deeds, are decisive evidence in proof of my statement; but it was prudent in this reviewer to keep those facts from the notice of his readers. Nor are those the only proofs I have it in my power to bring forward, whenever it shall be judged necessary to enter farther into the business. The phrases "essentials of religion," and "disturb the peace of the body," are too loose to deserve notice.

My reviewer next brings forward his other "instance of my mis-representation." The case is as follows:

Mr. Jonathan Crowther, a travelling preacher in the Wesleyan connexion, in

a letter to the late Mr. Kilham, has given such an account of their yearly conferences, as the heads of the connexion do not relish, but which there is strong reason to believe is but too just. My extract from that letter I concluded by remarking, "that, as this gentleman has never yet been called to account for this representation, which was published a few years ago, I should suppose it is a tolerably just picture." In reply to this remark of mine, our methodistical reviewer exclaims—"not true; *he* was called to account for it at the Bristol conference, in 1798, and so expressed his contrition as fully to satisfy his brethren."

In answer to this charge of false statement, I have only to remark, what ought never to be lost sight of, that the Bristol Conference of 1798, was a *private assembly*, at which no one could be admitted besides this same repenting Jonathan and his satisfied brethren. How then should the public know any thing of the transactions of such meetings, but what the privileged few choose to communicate? my statement, therefore, may, or may not be true. It was, to the best of my knowledge, exactly as I stated it: nor, indeed, does it much matter whether Mr. C. was "called to account" or not: whether he, for reasons best known to himself, thought it prudent to unsay what he had said, and thus to give the lie to all his former professions, (for the subject concerned facts, not matters of opinion,) or boldly to maintain what he had deliberately committed to writing, is of small moment to the general truth of my history. This, however, I will venture to assert, that if *all* the authors of those letters, extracts from which are subjoined to "The Life of Kilham," repented, like this Mr. C. then the Bristol Conference of 1798 might truly be said to be "a conference of tears."

But I will not enter farther into this subject at present; an opportunity may soon occur of unfolding some subjects, which, out of delicacy to the lady to whom my letters were addressed, I purposely suppressed.

I have now, Sir, I trust, fully answered both the charges of "mis-representation" which my methodistical reviewer has brought forward against me. Let the impartial judge betwixt us.

With respect to the railing, the low scurrility, and the slanderous and male-

evolent insinuations to be found in the Review, as also of the unfairness and dishonesty which so clearly characterize the mind of the reviewer and expose his motives, I think them altogether beneath my notice, at least at this time, and in this place; they are evidently the wild ravings of disappointed bigotry, and the stingless efforts of party malice. It is sufficient for the author of the "Portraiture of Methodism" that he have the esteem and approbation of the wise and the good, and in this he is happy to have succeeded, even among "the intelligent inhabitants of Macclesfield."

Your's &c.

J. NIGHTINGALE.

POSTSCRIPT.

Since I wrote the foregoing letter, which, by your Correspondence, I learn is intended for insertion in the next Repository, I have been honoured by another attack from an *Evangelical* Reviewer, in the Eclectic Review of this month. And this doughty champion of methodism is, if possible, more scurrilous and abusive than even my good friend in the Methodist Magazine.

He prepares for his attack against me by a pompous account of the requisites of a true and faithful historian of Methodism, and reluctantly acknowledges that many of those qualifications have fallen to the share of the author of the Portraiture of Methodism. He then flourishes about the "rock of Kadesh," and about the feelings of mind to be expected from one who has "seceded from the Methodist Society." Having occupied nearly two pages out of ten by these foolish speculations and idle conjectures, he begins gradually to open his battery of abuse upon me, by drawing a comparative view of the morality and strict discipline of Methodism, and the immorality and laxity of Unitarianism; of the "close cohesion" of the one, and the "mutual repulsion" of the other; of the real candour of the Methodist, and the vain pretensions to it of the Unitarian; of the "eminent zeal" of the one, and the "*torpid and frigid*" spirit of the other; of the great numbers of honest, pious, persecuted, conscientious Methodists, and of the total want of "*even one*" Unitarian of this description; and, lastly, of the "*thousands*" of poor wretches rescued from want and destruction by means of the Methodists, and of the "*shrinking*" of the Unitarians from "the challenge to

enumerate as many *individuals*!" Here ends, for the present, the vain boasting, the pharasaic and insidious comparisons of our Eclectic reviewer. He next, with unparalleled impudence, demands my "reasons" for having quitted a society so "*purified*," to join one so vile and corrupt. My book has been already noticed seven different times in the periodical publications of the day, and in five out of the seven favourably spoken of; yet no reviewer, before this impertinent coxcomb, has had the audacity to make such an unreasonable demand. When, or why I left the society of Methodists, concerns not the readers of the Portraiture to know. It is with the facts, and with the facts only, which are recorded in my work, that the public can have any thing to do; and I may here add, that notwithstanding all the keen-eyed malice of my virulent calumniators, they have not adduced a single instance of misrepresentation—not one solitary mistake throughout the whole of my work. The fact is, that, to use the language of a correspondent, who is himself a member of the Methodist Society, "there are many truths in the book which they are not willing to admit as such." And I here challenge their utmost vigilance to point out an instance of "falschood," or one wilful deviation from the strict rule of historical faithfulness. Shrinking from an investigation of this nature, these men have the mean cowardice to aim their empoisoned darts at my moral reputation. The drift of this conduct is obvious enough, and will furnish the public with strong presumptive evidence as favourable to the Portraiture of Methodism, as it is disgraceful to the hearts and motives of these *evangelical libellers*. The disapprobation of such men, is a species of recommendation which every one ought to be solicitous to merit, and which I shall ever esteem next to those assurances of *positive* regard which I have long been honoured with, from many honest and conscientious Methodists, as well as from several of the most respectable and worthy inhabitants of the town where I last resided; men, whose friendship operates like the oil poured into the wounds of *the man who fell among thieves*, and the bare mention of whose names would appal the hearts and shake the confidence of a whole host of my enemies. And what is still more fortunate for me, in this case, *men who*

are by no means partial to the doctrines of Unitarianism.

With respect to a letter printed, in an altered and mutilated state, many years ago in the Arminian Magazine, I have to observe, that I publicly protested against it during my connexion with the Methodists, a fact which this reviewer must have known; unless his "extensive acquaintance," and that "advantageous situation, in the centre of intelligence," of which he so loudly boasts, are designed to answer no other purpose than that of assisting him to indulge in "the besetting sin of Methodism"—a propensity to calumny, slander and detraction. I need, therefore, only to add, in this place, that now to retort upon me the exaggerated descriptions of the follies of raw and inexperienced youth, written in a state of mind and under the guidance of those principles, which led even Mr. Wesley to speak of himself as being "*altogether CORRUPT and ABOMINABLE*,"—"a MOTLEY MIXTURE of BEAST and DEVIL;"—of principles which induce these very men, notwithstanding their present pretensions to "spirituality, purity, and perfection," almost every time they meet for divine worship, to proclaim themselves "the VILEST of the VILE, the very CHIEF of sinners," and which are indeed well known to be singularly calculated to produce hyperbole of this nature; I say, under these circumstances, now thus to upbraid me, is a refinement of cruel malice peculiar to the heart and tempers of these evangelical Christians. And this conduct is as inconsistent as it is cruel; seeing, what they know to be a fact, that every volume of their Magazine will furnish such ample materials for just recrimination.

It has long been esteemed a prominent trait in the character of the grand enemy of mankind, first to betray his victims to folly, and then to reproach them for their weakness! how far these Methodists have copied this laudable example I leave your readers to judge.

These men tell me, I now speak of my conversion "sneeringly"—I deny the charge—I meant not to speak even disrespectfully of a state of mind on which I shall ever reflect with pleasure, and which I still gratefully acknowledge as a preliminary to a settled conviction of the truth of those doctrines, which in my juvenile years I was led, in common with most of my companions, to disre-

gard. I still remember the "rock from whence I was hewn," and am not unwilling to acknowledge my obligations to the laver of Methodism, which helped to wash off those stains, and to remove those offensive excrescences, which the contagion of bad example is too apt to fix upon the human character. Yet I greatly fear, that had the *heart been tainted*, this laver, intended to perform the friendly offices I have mentioned, instead of carrying away the filth of its washings, would have penetrated, with its accumulated load of corruption, into the hidden recesses of the mind; and there, unperceived, preying on the remains of virtue, would have spoiled the whole system, and have at length discovered itself, perhaps, as an Eclectic or a Methodistical Reviewer.

Although this reviewer very "benevolently" tells his readers, that a "legion" (of devils, no doubt) has "thoroughly infernalized my soul," I still maintain, that "prayer, mighty prayer, cannot be too much recommended." And here let me ask this devout methodist whether he offered up his sincere petitions, before he sat down to abuse and slander me, that the great Father of spirits would lead him into the way of all TRUTH, and that he might write his critique purely under the influence of that charity which *envieth not*—which *suffereth long* and is *KIND*—which *seeketh not her own*—which *thinketh no evil*—which *beareth all things*—*believeth all things*, *ENDURETH all things*? was he influenced by that heavenly principle, which *doth not behave itself UNSEEMLY*, when he roundly and indecently pronounced a whole body of serious and well-meaning Christians to be only an "efflux of excrementitious and morbid matter?" or lastly, did he pray to God that he might be kept from rash and presumptuous judging, before he deliberately consigned me to "the blackness of darkness for ever?" If this Reviewer did thus pray, then we have additional proof that "THE PRAYERS OF THE WICKED ARE AN ABOMINATION TO THE LORD!!"

The representations respecting my "change of residence"—the time, manner, and motives, of my leaving the Methodists—my connexion with the Society of Friends, &c. are so many barefaced and impudent falsehoods; and this reviewer's attempts to account for my principles and conduct, are the blind

efforts of personal malice—the infuriate ravings of party virulence, and merit only that kind of chastisement you would bestow upon the snarling cur that should trouble you by its barking at the heels of your horse. When I finally left the community of Methodists, it was in as regular a manner as any thing could possibly have been done. I voluntarily gave in my *Ticket*, accompanied with a letter expressive of my reasons for that step, and was afterwards most earnestly solicited to return to the connexion; I remained on terms of friendship with my class-leader to the very last hour of my departure from the country, now upwards of two years ago. That I afterwards occasionally attended the meetings of Friends, is true; but that I ever solicited permission to join their community, or even thought of ever doing so, I utterly deny. My first religious impressions were favourable to scriptural Unitarianism; these impressions were unhappily rooted from my young mind by Deism on the left hand and Methodism on the right. When I came seriously to reflect, and durst venture to use the gift of reason, those impressions began to revive: having become better acquainted with the nature of moral evidence, and having seen in a thousand melancholy instances, the futility and inefficacy of evangelical professions and pretensions, I was led to a serious re-examination of the sacred scriptures, which can alone teach men the native truth as it is in Jesus: the result is, that I am well convinced “there is but ONE GOD THE FATHER, and ONE Mediator between God and man, the man Christ JESUS.”

When the compass accidentally receives a sudden and violent shock, the needle, being agitated to its centre, is reeled from its proper point of direction, and the mariner, for the moment, knows not how to steer his course; but when the machine is at rest, the little faithful director soon resumes its wonted station, and the rejoicing sailor makes straight onward for the desired haven. This a simile which I conceive will justly illustrate those “oscillations” for which I am now so rudely attacked and reproved.

The Eclectic Reviewer concludes his strictures by applying against me a long series of the most dreadful denuncia-

tions of eternal vengeance, and finally ends in the following very charitable and christian-like manner: “FOAMING OUT THEIR OWN SHAME, WANDERING STARS, to whom is reserved——”

In a note at the end of this infamous critique, the writer begs leave to “console me” with an “assurance that he is not connected with the Methodists.” This is not true: he *is* connected with the Methodists; this piece of abuse of his, is among the genuine results of that connexion. It is in consequence of this connexion that my work was not reviewed, as solemnly promised, in the last number but one of the Eclectic Review. The critique has since been re-touched, that it might tally with that in the Methodist Magazine. There is internal evidence sufficiently strong to corroborate this statement in the review before me. A more artful, wicked, and base combination against the reputation of an author and the peace of an individual, has seldom been set on foot in this country.

The tender mercies of these pseudo-critics are cruel: but, though their enmity is unbounded and their fury without limits, I despise the impotency of their indignation as much as they hate and persecute the author of the *Portraiture of Methodism*. I desire no other praise from such men than their cordial disapprobation. My book they cannot confute, and all their base and dishonest artifices have hitherto tended only to increase its circulation. My personal character stands supported by testimonials, even from Macclesfield, as honourable to me as any from these reviewers would be base and degrading, as satisfactory as theirs would be dark and doubtful. And what is singularly unfortunate for their consistent informants, I have now in my possession a strong recommendation to a place of great trust and responsibility, of a date subsequent to my removal from the Methodist Society, signed, not only by men of the very first fortune and respectability in the town of Macclesfield, but even by some of those METHODISTS THEMSELVES who have now had a principal hand in vilifying and abusing me!! But why should I enter the lists of combat with men over whom victory itself would be humiliating?

Feb. 1, 1801.

J. N.

ON POPULAR PREACHING: IN ANSWER TO A MODEST
QUERIST.

SIR, Jan. 9, 1808.

On taking up your last number, (Vol. II. p. 642.) I was attracted to a letter on "Popular Preaching," for I also feel myself, like your correspondent, "deeply interested in the methods adopted by Unitarian Christians to disseminate their opinions." Among those methods the institution of book-societies has been justly pre-eminent, and for one, I should be very ungrateful to deny that they have circulated much valuable scriptural information. Yet I am inclined to think that their greatest utility has but lately appeared, in the establishment of "The Unitarian Fund." For this institution they have the undoubted merit of having furnished the occasion, and at the same time disposed the minds of Unitarian Christians to embrace it.

I have often read, with no small regret, a passage in the ecclesiastical history of Mosheim, in which he remarks that, "the disciples of Socinus," (under whom he inaccurately classes Unitarians in general) "are at very little pains to make converts to their cause among those who are not distinguished from the multitude by their rank, or their abilities." This reproach, generally too just, though with some honourable exceptions, might have been expected from an orthodox historian. The Unitarian book-societies have done much to remove it, but nothing can take it entirely away, except such attempts as are en-

couraged by the "Fund," to which your correspondent has stated some objections in the unassuming form of *queries*. These I will venture to consider, trusting that "in your judgment," as well as in that of "a modest querist," I shall appear "dispassionate," if I fail to be "satisfactory."

I was not a little surprised at the first inquiry: "What is to be understood by the terms Popular Preaching?" having supposed that their propriety in the present application, had been so obvious as not to admit a doubt. Though too often disgraced by the eccentricities of the indiscreet, or the ill-designing, yet the term *popular* is still employed in a good sense, to describe an easy and familiar mode of teaching the sciences, either human or divine. A *popular* preacher then, according to the best notion which I am able to form, is one well qualified to familiarize and recommend the Christian doctrine to such a mixed audience as generally surround a pulpit.

To prepare him for this important service there are some attainments highly valuable, while others are indispensable. He must have given his days and nights to scriptural research, though, perhaps, they were never employed in turning over the pages of Greek and Roman genius. Yet if he possess those accomplishments which none who can appreciate them despise, he will make all his studies pay their tribute to the

sanctuary; according to the maxim of a learned divine, which our Priestleys and Wakefields have so well exemplified. It, on the contrary, his opportunities have left him a mere English scholar, (a character in our days comprehending no small portion of taste and information) he will freely use that variety of assistance which the labours of learned Christians, through several ages, have now provided for the studious though unlearned inquirer.

A preacher thus prepared for his employment, if he would become a popular Christian instructor, must not content himself with delivering a sermon, or rather an essay on some devotional or moral topic, which, however serious, correct and elegant, shall contain no elucidation of the scriptures, nor be indebted to the New Testament, except perhaps for a motto, called a text, or a concluding sentence. Such sermons I have been mortified to hear, where better things might have been expected. It seemed to me as if the preacher, like Cardinal Bembo, one of the literary glories of "Leo's golden age," had been fearful of corrupting a Ciceronian style by quoting a book so unclassical as the bible. The popular preacher must pursue a different course. Though too many religionists have really, however unintentionally, burlesqued "the worthy name by which they are called," in sermons "full of Christ," ringing changes on his name, as if it possessed some magical efficacy, he will avoid the other extreme. "The fitness of things," "the natural notions of right and wrong," &c. though important subjects of

ethical discussion, he will forego as better suited to a "Concio ad clerum," or a lecture to academic students. The preacher to a congregation, in which, as in the dispensations of Providence, "the rich and the poor," the learned and the uninformed, "meet together," will rather dwell on the pretensions, doctrine and character of Jesus of Nazareth, the teacher and exemplar of virtue, and, under God, "the author and finisher of faith." Informing the understanding, he will endeavour also to engage the affections; expecting, according to the often applied Pagan maxim, to interest others only by appearing to be interested himself. More solicitous, as Doddridge piously recommends, "to save a soul than to round a period," he will avoid as much as possible a phraseology remote from common apprehension, fearing to "speak in an unknown tongue," an evil by no means confined to the Latin service of the papal church: he will rather follow this excellent counsel of a Christian poet, who was also an admired preacher:

Smooth be your style, and plain and natural,
To suit the sons of Wapping and Whitehall.

Such is the idea which I have formed of a popular preacher, and which I think might be embodied without going beyond the Unitarian communion. I could easily name some among us who thus "serve God in the gospel of his son," working, like their honoured master, "while it is day, because the night cometh." But I have somewhere read that the ancients never sacrificed to heroes till the sun was set; and I have indeed far exceeded the reasonable limits of a

reply to your correspondent's first objection. Such however is the popular preacher whom, alone judging by their professions and by their conduct, so far as I have had an opportunity to observe it, the managers of the Unitarian Fund would be willing to encourage; not such as use "means, proper or otherwise, to please the people and gratify their taste," an insinuation quite unworthy of "a modest querist."

I had designed to notice the other queries, so far as the Unitarian Fund is concerned, but, "fond of the theme," I have suffered my pen to run away with me, so that I must now intrude no further on the important occupation of your pages. Should you encourage me, by the insertion of this letter, I may possibly resume the subject.

Your's,

IGNOTUS.

EXTRACTS OF LETTERS TO THE LATE MR. EVANSON, ON THE PUBLICATION OF HIS "DISSONANCE."

SIR, *Gloucester, Sept. 25, 1807.*

The following extracts from two letters written to the late Mr. Evanson on the publication of the first edition of his *Dissonance* of the four gospels, have lately been obtained from a friend who had carefully copied them from the originals, and by whom they have been preserved. The writers of these letters were quite unknown to Mr. Evanson at the time he received them. Thinking they will be acceptable to many of your readers, I will thank you to give them a place in your Repository, which will greatly oblige

A CONSTANT READER.

"After a third perusal of the *Dissonance*, I feel myself competent to declare that I consider it is a most masterly performance, which must fully convince every unprejudiced mind, that Matthew, &c. &c. were not written by the authors to whom they are ascribed. You will have a great weight of prejudice to encounter. Many, not so much from a spirit of bigotry, (which seems pretty well exploded amongst the reputable and leading part of mankind) as from that self pride, which will not

suffer the most liberal of our theologians (a Watson, &c. &c. for example) to give up in their old age, writings which they have so long pored over with implicit faith, those inconsistencies they have laboriously, and in their own opinions successfully strained to reconcile; and whose authority they have probably quoted in support of some favourite topic of their creed. Such fortitude as this I cannot expect, martyrdom is a joke to it, but the rising generation will be open to your arguments: the unbeliever will see what he has to combat, and the believer will not be encumbered with the management of superstitious contradictions, and questionable evidence which mar his cause. And really christianity should be brought to something like a crisis. That it should be rationally and credibly ascertained, or fairly given up, is become matter of high importance; absurdly believed by some, treated with senseless derision by others, and coldly neglected by the rest, it actually seems of no other use at present, than to support an expensive form and empty name. I feel in its full force all you observe on prophecy, &c."

LETTER II.

"Your important publication is a work, which by reducing religion to the standard of reason, and clearing it of all those incumbrances which cannot fail to raise scruples in the most sincere minds

will render faith rational, and by de- ever been a source of disgust to some
grees, convince infidelity. There are and of triumph to others. I have not a
few persons that *think*, but would be doubt but your labours will relieve the
Christians; but the palpable incongruities former, and silence all the *fair* reasoners
of some passages in the evangelists, and amongst the latter.
the glaring absurdities of others, have

BIBLICAL CRITICISM.

EXPLANATION OF 2 COR. VIII. 9.

To the Editor of the Monthly Repository.

SIR,

ATTEMPTS to elucidate the holy the graces of the holy spirit now,
scriptures find a candid admission and at length rich in the treasures
into your valuable miscellany. I of the heavenly world for ever.”
am therefore tempted occasion- Dr. Priestley observes that “The
ally to offer to public notice some apostle recommends generosity to
hints in this way. In the 2 Cor. others from the example of Christ
viii. 9. we find a text that hath whose grace or kindness he here
employed the critical skill of vari- speaks of. For though he may
ous learned commentators to be said to have been rich, as he
ascertain its original meaning. had the command of *riches* and
It is as follows “For ye know of all the powers of nature which
the grace of our Lord Jesus Christ, appeared in the miraculous draught
that though he was rich, yet for of fishes, his multiplying provisi-
our sakes he became poor, that ye ons on two different occasions,
through his poverty might be yet he chose a low and indigent
rich.” station in life and never availed

*Trinitarians, Arians, and even himself of his miraculous power
Unitarians* have exhibited this to supply his own want or to re-
text as a proof of their respec- lieve himself in any difficulty
tive views of the rank of our whatever but devoted himself and
benevolent Saviour in the universe. his time to the good of others.”
Dr. Doddridge saith “Rich in the Now it appears to me that neither
glories of the heavenly world and of these learned writers hath given
in *supreme* dominion and autho- the sense of the apostle fully. If
rity there, yet for your sakes he we admit of the sense of the for-
became poor, that you, through mer it appears to destroy the *unity*
this, his voluntary poverty, might of the *Deity*, or at least to hold
not only be discharged from that to our contemplation a species of
dreadful debt you had contracted Sabellianism which supposes such
to the divine justice by which you a change in the *nature of God* as is
were become obnoxious to ever- wholly inconsistent with his *cha-*
lasting ruin and condemnation, *racter* and *perfections*, especially
but that also you might become with his *immutability*. Such
rich in the favour of God and in a comment is at variance with

other parts of scripture, and involves in it such consequences as cannot be admitted.

The riches then of our Saviour do not I apprehend refer to any that he possessed in heaven before he dwelt on earth, nor was his degradation or poverty from a *divine* to a *human* nature, at least it is not necessary that the apostle should be understood in this sense. Nor do I think with Dr. P. that the author refers to the *miracles* of our Saviour when he holds him to view, and his not exercising the power which he possessed to *enrich* both himself and his followers. The facts to which the doctor refers will be admitted, but I do not think they will bear us out in the general conclusion that he possessed *invariably* the power of benefiting the world by such an exercise of it! He has expressly taught us that the works, the *miraculous works* he means, were not his but the *Father's*. It would not then be correct to state that he *divested* himself of what properly was not his own but belonged to another. And it deserves in this connexion also, to be considered how far we may conclude from the testimony of the scriptures that Jesus Christ had the power of working miracles *at all times*, independent of his *application* to the Father's pleasure for it. Supposing the miraculous power in Jesus to be wholly dependent on the wisdom of the Father, it is not proper to assert that our master divested himself of what was not *his own*. Besides if by the riches our Saviour meant his *extraordinary power* to procure to himself *riches*, on the common interpretation, he was not divested of this power that

we know of to the last, though it should be admitted that he did not employ it. But, supposing this to be the case, I do not see the connexion this had with the enriching of the *Christians* at Corinth. For any thing that appears to the contrary our Lord might have continued to perform miracles to the end of his life, without altering the condition of the Corinthians; nay, there is no evidence which I can find, that *he did not*, except the scenes that passed in the garden, after he had been betrayed, and, even there, his extraordinary *power* was manifested! The Unitarian illustration of this passage goes no further than to suppose that Christ was poor *in appearance only*, but still possessed the resources of *enriching himself*, and that the Gentile Christians were in some way greatly benefited by Jesus not working miracles when he might, for by this *poverty* of their Lord's they became rich.

As to the *Trinitarian* and *Arian* hypotheses they involve in them such insuperable difficulties by supposing such a change of *nature* in God or in the *Logos* as cannot be admitted, unless on the most satisfactory evidence, to explain the *riches* and *poverty* of Jesus Christ. The argument of St. Paul doth not demand such an extraordinary evidence. For in my view the *riches* and the *poverty* of Jesus Christ have no respect to a *pre-existent* state, nor even to his *miracles* and the suspension of them.

The *riches* which our Lord and Master possessed, consisted in a *life of innocence* and *virtue*, a life free from the least *stain* of *guilt* and pollution, consequently

a life, abstractedly considered, that was not liable to death; and was not such a life a treasure? No person had a *right* to take it away from him, nor was there any thing in him that justly demanded the sacrifice of his life. The prince of this world could find *nothing* in Jesus he could lay hold of.— Jesus of Nazareth then *was rich*: Rich in the possession of the divine favour, in the habits of *wisdom* and holiness, in his legislative power and authority, and in the possession of an immortal life. In this respect, he was the *light* of the world. But for our benefit, our *greater benefit*, he was deprived of all by death. He became obedient to the death of a *slave*, though he was entitled to *govern*. And he of his own free will thus emptied himself, that is, became poor, and appeared on the cross and in the grave, like one of his brethren! He, then, *became poor* when he gave his *life* as a ransom for many. He not only was poor in his *appearance* when he was by wicked hands crucified and slain, but he was so in *reality* when he lay down in the cold, unconscious tomb! It was a certain, real change, from a state of conscious dignity to one of great degradation! Nothing is so valuable as a life of innocence and virtue. Nevertheless the New Covenant uniformly teaches us that by this last and most trying act of obedience, I mean submission to death, the world is most highly *enriched* and *benefited*! We are *reconciled* to God by the *death* of his son; we are redeemed from vain conversation by the precious *blood* of Christ; and by the *shedding of his blood* we have redemption,

even the remission of sins. We now receive the reconciliation, are adopted to the family of God, although as Gentiles we had long been strangers to the covenant of promise, without hope and without God in the world! “The obedience of Jesus Christ to *death* is that act of obedience,” saith Mr. Locke, “whereby he procured life to all mankind. For while we were yet sinners Christ died for us. Much more then, being now justified by his *blood*, we shall be saved from wrath by him.” We shall then be made rich by him! In short, the stress which the apostles place on Jesus yielding up his life, by an act of unparalleled *generosity* and *love* in the scheme of salvation, and the substantial benefits which Christians now enjoy and hope yet *more fully* to enjoy, even an eternal life of bliss, will not permit us to doubt that the apostle had his eye upon the *innocence* and *virtue* of our Redeemer’s life, as well as upon the life itself; and in this respect that he was *rich*, was filled with all the fulness of God, and had a just title to *immortality*, without passing through the gate of death! But when it became proper that he should waive his own claims to glory and bliss *without the intervention of death* for the benefit of *others*, he did it. He yielded to the *necessity* or to the *wisdom* of the measure, and *emptied* himself, and gave his life for the happiness and glory of the world. By this grand act of humiliation, though he became poor for our sake, he sealed the truth of his mission, and furnished his enemies and friends with a decisive proof of his belief in a future state of retribu-

tion. And he also formed the strongest motives to his disciples to profess his religion, believe his doctrine, and imitate his example!

Thus, then, we account for the language of the text, in a rational and expressive manner, without recurring to the idea that any union betwixt the *Creator* and the *creature* can possibly effect any change in the former from *riches to poverty*. Nor could a change take place in the person of Christ wrought by himself from a *super-angelic* being to the rank of a *man*! If he were rich in his pre-existent state, in the possession of a *nature* vastly more noble than human, could this nature undergo such a revolution by means of any other being than God himself? But St. Paul, in the text, holds to our view the change in the condition of Jesus as an act of his own will and compassion for the benefit of mankind.

To conclude, I think the apostle Paul considers Jesus Christ as a *man, holy, harmless, and unde-*

filed, consequently not naturally and necessarily subject to death from the penal sanction of any law to which he was in his individual state subject; but yet standing in the relation of a Saviour to the human race and their leader to eternal happiness, it became necessary that in all sufferings he should be like his brethren. His example by such a conduct becomes more impressive, and the evidence of the truth of a future state and a just retribution more convincing and satisfactory.

If the ideas I have suggested in this paper are just, and to me they appear natural and conclusive, they will apply with equal force to the illustration of Phil. ii. 6, 7, 8. Christ was first in the form of God as not necessarily subject to *mortality*, and as possessing a right to command; but he rather chose to obey, than endanger the object of his mission.

I am, Sir,
Yours,
SOMERSETENSIS.

OBSERVATIONS ON JOHN VI. 37, BY THE LATE REV. W. TURNER,
OF WAKEFIELD.

(Concluded from p. 38.)

Of this perverse, prejudiced, and very bad spirit, exactly answering the general character which our Saviour gives in the forecited xiii. chap. of Matt. were those particular Jews to whom he discoursed in the vi. chap. of John. They had been witnesses of, and partook in the effects of that astonishing miracle recorded in the former part of the chapter, when he fed five thousand men with five barley loaves and two small fishes; yet so stupid were they as not to perceive therein, the attestation which was given by it to his divine mission and authority; but, being full of expectation of the immediate appearing of the Messiah, they concluded, that a per-

son, who could so easily support multitudes of followers, was very proper to undertake that office: they therefore determined to compel him to become their king. To avoid which, when he withdrew from them, and went to the other side of the sea, they followed him the next day to Capernaum, and accosted him with, "Rabbi, when camest thou hither?" but he who knew the thoughts and secret principles of men's hearts, plainly told them, "Ye seek me, not because ye saw the miracles (and were thereby convinced of my mission from God, and are desirous to be instructed in his will) but because ye did eat of the loaves and were filled; (and therefore are willing to become followers of one who, you think, can so easily support you without any expense or labour of your own; but act not by such mean views. I have much nobler ones to propose to you.) Labour not for the bodily meat which perisheth, but for that (spiritual) food which endureth to everlasting life, (and will render you immortal) which the son of man will give unto you, for him hath God the Father sealed, i.e. stamped with the impression of his own authority in those miracles of which yourselves have been witnesses and partakers." To this the people replied, "If thou art indeed sent of God to reveal his will to us, and authorized by the signature of his divine power, tell us, what shall we do, that we may work the works of God, or what is that duty which God hath required of us by thee?" Jesus answered, "This is the work of God, the particular duty he requires from you, that ye believe on him whom he hath sent, and hath given to you, personally, such proofs that he hath sent him." Thus far our Lord discourses to them in the most plain and intelligible manner. But now the people began to cavil, and to shew themselves in their true colours, that they were not sincere inquirers after truth and the will of God, but wanted that real reverence for God and his authority which was necessary to dispose them to pay a proper regard to the evidences he had given of the mission of his son. They demanded of him, "What sign shewest thou then, that we may see and believe thee? What dost thou work?" Just as if he had hitherto given them no sign: or as if they had quite forgotten the miracles of the preceding day. They even require from him a repetition of the miracle of manna by which the Israelites were supported forty years in the wilderness, or some other like it: so strongly were they attached to the bodily bread which perisheth. Now, after the people had discovered such a captious and ill-disposed spirit, our Saviour through the rest of his discourse to them, uses much more figurative and obscure expressions. The general import of which is, to assert his own divine mission, the important purposes of that office to which he was appointed by the Father, the faithful and effectual manner in which he would execute it, the glorious effects which a cordial reception and compliance with his doctrines would produce for mankind, securing to them everlasting life, which he will assuredly bestow on all who sincerely believe in him; but that it was never intended, that

any other but the sincere, upright, and well-disposed, who have a true reverence for God, should obtain these benefits; and that, indeed, it is impossible, that persons of a contrary character, either would or could believe in, and comply with the Messiah, and embrace his doctrines. But these things are mostly couched, as I observed before, in very figurative and obscure expressions, which serve to bring the truths referred to into an imperfect light, to point out their high importance, but not to explain them clearly, in order to put the hearers upon more serious consideration, and, if it might be, to engage them to ask an explanation with a more candid and tractable spirit. The event, however, was that the same persons who had trampled upon his plain declarations, and replied to them with cavils, now murmured at his obscurer expressions, and thought it not worth while either to consider them, or ask an explanation. "This is a hard saying," say they, "who can hear it?" And, though he himself furnished them with a key to open to them the true sense of the several figurative expressions he had used, by saying, v. 63, "It is the spirit that quickeneth, the flesh profiteth nothing"—"The words (or the doctrines) which I speak or deliver unto you, they are spirit and they are life"—yet, from that time, many of his disciples went back, and walked no more with him.

Now, when our Lord, on account of the ill-temper of his present audience, thought proper to use figurative and obscure expressions, such as the hearers pronounced to be hard sayings, difficult to be understood, surely,

it becomes all his followers to be modest and cautious in their interpretations of them. It would be very improper for any to erect their own interpretations of such passages into articles of faith, and dogmatically insist on their fellow Christians also to receive them as such. But above all, it would certainly be in the highest degree extravagant and unwarrantable to put a literal interpretation on obscure and figurative expressions, and then to deduce from them articles of faith plainly repugnant to the moral perfections of God, and the rectitude and goodness of his administration.

Of this kind of obscure expressions is that in the 37th verse, "All that the Father giveth me will come unto me;" and those others, v. 44, "No man can come to me, except the Father which hath sent me draw him." And v. 65, "Therefore, said I unto you, that no man can come unto me, except it were given unto him of my Father." All these passages are plainly similar, and contain a like sentiment and meaning. If, therefore, we can come at the true sense of one of them, that will lead us to the understanding of the rest. Allow me, therefore, in a modest attempt to point out to you the true meaning of the expression, "All that the Father giveth me will come unto me." The expression here is very general: nothing is said of the nature of this gift of some to Christ, whether absolute or conditional; nor who they are that are given to him by the Father, or what is their character. But let us see whether our Lord does not elsewhere explain himself on these subjects. If he any where tells

us plainly, who they are and what is their character whom the Father had given him, we shall then see the grounds and reasons why they are thus distinguished, and this, methinks, will furnish us with undeniable and authentic principles on which to proceed in the interpretation of this passage.

Now let us turn to the xviiith chapter of this gospel; where, among the many other remarkable passages contained in that admirable intercession which our Lord made unto his Father for his followers, are these words, v. 6, "I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word." And v. 9, "I pray for them; I pray not for the world, but for them which thou hast given me for they are thine; and all mine are thine, and thine are mine, and I am glorified in them," and v. 14, "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world," and, again, v. 16 "They are not of the world, even as I am not of the world." Here we see, that the persons said to be given to him of the Father, are by our Lord distinctly and expressly characterized, as belonging to God, and, as having been his before they were given by him to Christ.—"Thine they were and thou gavest them me." Nay, he adds, that the Father had given him all that were his own, v. 10: "All mine are thine, and thine are mine, and I am glorified in them." They are also further characterized as being

not of the world even as he was not of the world, i. e. they were not of such dispositions, temper, and conduct as the mere men of this world are, but spiritually-minded and devoted to the will of God as he was.

Now in what sense are some persons here distinguished as being God's, or belonging to him? Undoubtedly, God is the creator, proprietor, and sovereign Lord of all men, without exception; and therefore, we may conclude that God's property as Creator and Lord of all men is not the thing here meant, because this would admit of no distinguishing of one from another. Besides our Lord expressly establishes another sort of distinction, viz. between those who are of God, and those who are of the world; and of those who, he says, were God's, and given to himself by God, he repeats it twice, they are not of the world, Here he plainly distinguishes mankind into two parties; one the party of God, the other the party of the world. But surely it cannot be at all difficult to any one, ever so little versed in religious subjects, or the language of the scriptures, to determine what are the characters of these two parties. Certainly the persons who are God's, or belong to God, or are of his party, are those who truly reverence and love God, and subject themselves to his authority; who sincerely inquire into his will, and, when they know it, conscientiously keep it; or if, through their own ignorance or infirmity, or the surprise of temptations, they be drawn into sinful practices, yet, whenever the will of God is fairly proposed to them

with the proper evidences of its authenticity, they cordially embrace it, submit to it, and obey it. In short, those are God's who act upon the divine principles of integrity, sincerity, and a governing subjection to God. On the other hand, those are the world's whose governing regards are to its interests or pleasures; and who act on the lusts and passions of the world, whilst they despise and trample upon the authority and laws of God. Such is the distinction betwixt those who are of the world, and those who are of God. Now place the expression in my text in conjunction with these in our Lord's intercessory prayer, and, I apprehend, the meaning of the former will evidently appear, and turn out thus: "All that the Father giveth me will come unto me; but he hath given me all that are his;" and the persons of sincere and upright dispositions, who are governed by a spirit of true piety, who endeavour to know and to do his will, these are God's, as distinguished from those who are of the world. And therefore all those of such a character "he hath given me, and they will come unto me," i. e. all that fear God and love truth will come unto me. This interpretation of this passage our Lord himself, you see, leads us into; we may therefore safely depend on it, as containing his true meaning. It is very plain also, that the interpretation now given of this passage exhibits a sense perfectly consistent with the moral character of God, and the rectitude and goodness of his government. Here are no traces of an absolute and unconditional gift of election of some particulars unto eternal life. But, on the contrary, "the righteous Lord, who loveth righteousness," hath given the sincere and upright, who truly fear and love God, and are desirous to do his will, unto Christ, to be further instructed by him in his will, and improved in holiness, and made meet for eternal life. They are given unto Christ for this reason, because such is their character, and therefore they belong unto God; and all such will come to Christ for that very spirit which possesses and characterizes them will incline them to a serious, impartial examination into, and cheerful acknowledgment of the evidences of his divine mission and the excellence of his doctrine; and whosoever thus cometh unto him, he will by no means reject.

Having thus gained from our Saviour himself, an explanation of the expression in the text, this will easily lead us to the sense of the other passages. v. 44, "No man can come unto me except the Father which hath sent me draw him." This cannot mean compel and force him, by irresistible operations; but *draw* him, by rational persuasion and moral motive; *draw* him, by the influence of those good dispositions of a sincere love of truth and conscientious reverence and submission to God, which are already in possession of his heart; *draw* him by the instructions of his word already given. Whatever is the object of a man's supreme regards, and influences him to any particular action or engagement, it may in the most proper use of language be said to draw him to that action or engagement. God is the supreme object of a pious man's regard, who seeks his favour with his whole heart as his

supreme interest and chief good. Whatever, therefore, such a man is engaged to undertake, or do, out of reverence and obedience to God, he may be properly said to be drawn to it by him. Now no man can come to Christ, or believe in him, who is not influenced by a sincere reverence for God, for Christ professes himself to be a teacher sent of God to reveal his will to the world, and demand the obedience of mankind; and the proofs of his divine mission are the works which he professes God had given him to perform, and the prophecies which God had before delivered concerning him. Now none but those who have a sincere reverence for God, and concern to obtain his favour, will either pay any regard to the message with which Christ came into the world, or the divine evidences that prove his mission; this was in fact the case among the Jews. They only who truly feared God and desired to do his will, they only who revered the revelations which God had already given of himself, and yielded conviction to the proofs of Christ's divine mission, which were drawn from the prophecies, did or could come to him. Whereas, the prejudiced and sensual, who were influenced by corrupt principles and worldly views, and not by a governing regard to God, did not, nor, in a moral sense, could come to him: for they were destitute of those divine principles of regard to God and his word or will that should draw them to him. That our Saviour here meant drawing by *rational instruction* and *moral motive* addressed to the *understandings* and *affections* of men,

is plain from the words immediately following, "It is written in the prophets (see Is. liv. 13) And they shall be all *taught* of God. Every man therefore that hath *heard* and *learned* of the Father, cometh unto me." You see in these words, "heard and learned," he expressly fixeth the sense of being drawn of the Father, to the moral means of instruction, to hearing and learning, i. e. from the revelation which God had already given.

So, v. 65, he says, "Therefore I said unto you, No man can come unto me except it were given to him of my Father." Here he plainly refers to what he had spoken in v. 44, and consequently his sense in this place must be exactly the same as in that: the small variation in the phrase can make no difference. In the one place, he says, "Except the Father draw him:" in the other, "Except it were given unto him of my Father:" phrases which are of much the same import: for God hath given it unto men to come to Christ, and to believe in him, by means of that revelation he had made before unto them, of his intentions of sending him, and by the good impressions he had made on their hearts by the instructions and motives of his word. Men's coming to Christ and believing in him may be properly said to be the gift of the Father to them, as it is the consequence of that revelation he had given to them, and the effect of the good dispositions produced in their hearts by the instructions of that revelation. Thus, I hope, what hath been said is sufficient to explain these hard and obscure expressions of our Saviour in an

easy and intelligible manner; and to shew, that they contain no sentiment but what is perfectly consistent with the moral perfections and government of God, and the freedom of human actions; and that our Saviour only intended to intimate to his hearers, that all well-disposed, serious, and sincere persons, who truly revered God, and desired to know and do his will, and entertained proper regards to the revelation of it,

which they already enjoyed, would come to him and believe in him; but that no persons of an opposite character could come to him, and that this was unhappily their own case to whom he was speaking,

If what hath been offered shall contribute to give satisfaction to any mind that may have been unhappily disturbed by these passages, my intention is fully answered.

CRITICISM ON 1 JOHN, v. 7.

“Things which are equal to the same are equal to one another.”

EUCLID.

1 John v. 7. Ο Πατήρ, ο λόγος, και το αγιον πνευμα· και εἰσι οι τρεις εν εἰσι.

I shall endeavour to prove that the Father, the Word, and the Holy Spirit are, literally speaking, one and the same person. And,

I, The Father and the Spirit are one and the same person. For,

1st, What the Father is said to have done in the works of creation, &c. the Spirit is also said to have done.

Though our heavenly Father is so often said to have made all things, nevertheless we read that “the Spirit of God moved (at the creation) upon the face of the waters.” Gen. i. 2. And Job says, “by his spirit he hath garnished the heavens.” Job xxvi. 13. And Elihu says, “the Spirit of God hath made me.” Job xxxiii. 4. See also Malachi, ii. 15.

So our Lord says, in reference to his miracles, “the Father that

dwelleth in me, he doeth the works.” John xiv. 10. But in Matt. xii. 28, he says, “if I cast out demons by the Spirit of God.”—“Jehovah and (or, even) his Spirit hath sent me.” Isaiah xlviii. 16.

As therefore what the Father is said to do, the Spirit is also said to do, the Spirit of God must be God himself, as the spirit of a man is the man himself, as the apostle Paul teaches us to argue in the 1 Cor. ii. 11.

Accordingly the Spirit of Truth is said to proceed from the Father. John xv. 26. But I proceed to another argument, which is this:

2d, That the Spirit of God and the Power of God are the same thing.

Job says to God, “thine hands have made me.” Job x. 8. But Elihu says, “the Spirit of God hath made me.” Job xxxiii. 4. So that the Hands of God, that is, the Power of God, and his Spirit are one and the same thing.

Again, “the angel of God answered and said to Mary, The Holy Spirit shall come upon thee,

and the Power of the Highest shall overshadow thee." Luke i. 35. From which passage it evidently appears that the spirit and power of God are one and the same thing. Also, our Lord says, "if I cast out demons by the Spirit of God"—Matt. xii. 28. But in Luke xi. 20, he says, "if I with the finger of God cast out demons." Now the finger of God, is certainly the power or energy of God; and therefore his spirit must signify his power or energy. Agreeably to which, it is said, when our Lord performed a certain miracle, "they were amazed at the mighty power of God." Luke ix. 42. Like the magicians of Egypt, they were inclined to say, "this is the finger of God." Exod. viii. 9. That is, this is the power of God. But as the power of God, is God himself, or his energy; so the Spirit of God, being the same as his power, must be God himself or his energy. And so many persons at length probably begin to believe. It therefore appears that the Father and the Spirit are one and the same person. And,

II, The Word and Spirit are one and the same, both in the Hebrew and Greek languages.

Ist. They are so in the Hebrew language. For what the Spirit of God is said to have done in the works of creation, the Word of God is also said to have done.

It is said in Gen. i. 2. that "the spirit (רוח) of God moved upon the waters." And in Job xxxiii. 4, "the Spirit (רוח) of God made me." Also in Job xxvi. 13, and Malachi ii. 15. But in Ps. xxxiii. 6, it is said "by the word (דבר) of Jehovah were the heavens made." And in Ps. cvii. 20, "he sent

forth his word (דבר) and healed them." And in Ps. cxlvii. 18, "He sendeth out his word (דבר)"

So that the word and spirit are one and the same thing in the Hebrew phraseology. For what the Spirit of God is said to have done, his word is also said to have done. And,

2d, The Word and Spirit are the same in the Greek language. For it is said, Gen. i. 2, that "the Spirit (πνευμα, LXX.) of God moved upon the face of the waters. And in Job xxxiii. 4 "The Spirit (πνευμα) of God made me." Also in Job xxvi. 13, and Malachi ii. 15. But in Ps. xxxiii. 6, it is said, "By the word (λογω) of Jehovah were the heavens made." And in Ps. cvii. 20, "He sent forth his word (τον λογον αυτου) and healed them." And Ps. cxlvii. 18, "He sendeth out his word (τον λογον αυτου) and melteth them." 2 Pet. iii. 5, "For this they are willingly ignorant of, that by the word of God (τω ις Θεου λογω) the heavens were of old."

Therefore the λογος και πνευμα, that is, the word and spirit, are the same; and that the New Testament writers meant by the term λογος, in relation to the creation &c. the same as the spirit or power of God, and not a distinct person from the Father, appears, not only from their being well acquainted with the Septuagint, and knowing in what sense the term was used there; but also from what we find in Heb. xi. 3, where it is said, "through faith we understand that the worlds were framed by the word of God," (ρηματι Θεου) where ρηματι Θεου is put for λογω Θεου; as we have it in the Septuagint in Ps. xxxiii. 6, and Ps. cvii. 20.

But as *ρῆμα* does not signify a person, so neither can *λογος* in this connexion; for they are evidently used here as synonymous terms. It is also said in Heb. i. 3, that our Lord "upholds all things by the word of his power," (*ρηματι δυναμει*).

But as *ρῆμα* here must signify the spirit or energy of our Lord, and not another person; so, when it is said "the worlds were framed (*ρηματι Θεου*, Heb. xi. 3) by the word of God," we should understand by it the spirit or energy of God, and not another person distinct from God. Therefore the word and the spirit are the same. And it was before proved that the Father and the Spirit are one and the same person: consequently, the Father, the Word, and the Spirit, are, all three, one and the same person. For if the Spirit of God is the power of God, or God himself; and the Word is the same as the Spirit; then the Word also must be the Power or Spirit of God, or God himself. In other words; if the first and the third (the Father and Spirit) are one; and the second and third (the Word and Spirit) are also one; then the first and second (the Father and Word) are also one. Consequently the Father, the Word, and Spirit are all three one, which is what was to be proved, and is asserted in the text.

INFERENCES.

1st, As the Spirit of God and the *λογος* are the same, and the Spirit is not Jesus Christ, but the power of God; therefore the *λογος*, mentioned in the passages quoted above, is not Jesus Christ, but the power or energy of God. Nevertheless, Jesus Christ may be called the *λογος* in some other places of scripture.

2d, As the *רבר* or *λογος* of the Old Testament, by which God made the world, is the power or energy of God, and God cannot be supposed to have employed two *λογος* in the work of creation, the one a power and the other a real person; therefore, the *λογος* mentioned John i. 1-3, by which all things were made (admitting that it refers to the creation of the natural world) must signify a power and not a person; and consequently the *λογος* spoken of in John i. 1-3, cannot mean the pre-existent soul of Jesus Christ; and from hence it also follows,

3d, That nothing can with certainty be inferred from our text either in favour of the personality of the spirit or of the deity of our Lord; and they who believe this will be in a good state of mind to judge of the large body of evidence that has been brought against the genuineness of this passage.

Dec. 1, 1807.

REVIEW.

"STILL PLEASED TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I.—*A Portraiture of Methodism: being an Impartial View of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists. In a Series of Letters, addressed to a Lady.* By Joseph Nightingale, 8vo. pp. 496. Longman and Co. 1807.

THE Wesleyan Methodists constitute a large portion of the religious public, and, of course, intelligent persons have latterly turned their eyes towards them with an increasing curiosity. We naturally inquire into their rise, progress, doctrines, discipline, and manners; and we are happy to say that the volume before us is well adapted to yield us the desired information.

Mr. N. having been a preacher amongst them, for some years, is thoroughly acquainted with the topics which are here discussed, and such is his impartiality that he discloses the "secrets of the prison-house" without the least reserve. This, we understand, has roused the vengeance of the *Methodist bigots* against the author, and no means have been left untried to blast his fair and honest reputation. But the facts here detailed are not attempted to be called in question;—they indeed are *stubborn things*, and ought to receive, as they do in this work, the greatest publicity.

The letters which form the *Portraiture* are *forty-four* in number; they touch on every ar-

ticle which can explain the nature, or illustrate the genius of Methodism. Our limits will not permit us to enumerate even their contents; but we would recommend the reader to procure the volume, as we can promise him no small portion of entertainment and instruction.

The style is clear and perspicuous; and though here and there a few expressions occur which we could wish had been omitted, yet the work is well entitled to our commendation. The sentiments are rational and manly, whilst it breathes the liberal spirit of genuine Christianity.

Notwithstanding we have referred the reader to the work itself, we shall transcribe, by way of specimen, a sketch of this religious body of people,—this will be deemed the more interesting when it is added that their numbers are supposed to amount to nearly *half a million of souls*, or *one twentieth part* of the population of the kingdom and principality! This character which Mr. N. has drawn of the Methodists will be founded on a representation which Mr. Wesley himself had given of

them;—it is indeed a curious contrast, and shews how little we are to depend on the statement of a *partisan*, who is ever prone to extol his own sect at the expense of every other denomination in the religious world.

"In the year 1788 Mr. Wesley taking a review of the nature of the work in which he had been so long engaged thus speaks of it.—'There is no other religious society under heaven which requires nothing of men in order to their admission into it but a *desire to save their souls*! Look all around you,—you cannot be admitted into the church or society of the *Presbyterians, Baptists, Quakers*, or any other, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they *think* and *let think*. Neither do they impose a particular mode of worship, but you may continue to worship in your former manner, be it what it may! Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the apostles! Here is our glorying, and a glorying peculiar to us! What society shares it with us?'—Were this representation in all its parts (says Mr. N.) exactly true and just, the Methodist would indeed be the church of God—the glory of every other church—the Lamb's wife adorned as a bride for the bridegroom. We should never hear of expulsions for supposed heresies; there would be no longer proud looks and disdainful carriage manifested towards those who differ in opinion from their brethren. All anger, and strife, and bitterness would be done away,—persecution would hide its horrid visage,—bigotry would be forgotten and uncharitableness be swallowed up of Christian love and philosophical forbearance. But is this the case among *Methodists*, more than any other sect? I know it is not. I know that to call in question any of their doctrines, or to dispute the validity of any part of their discipline, is a sure ground of excommunication. Nay, the very last Conference, (1806) they expelled one of the travelling preachers for holding some opinions concerning justification by faith and the witness of the spirit which the Conference thought

were anti-methodistical, but which the expelled preacher has since attempted to prove are strictly agreeable to the doctrines taught by Wesley and Fletcher. Whatever the society of Methodists may require of candidates on their admission, it is certain that, *having once entered*, it is expected they will not vary one jot and tittle from the true Methodistical creed. Else, why is it that the trustees of their chapels have a clause in them requiring *all* the preachers to preach only *such* doctrines as are laid down in Wesley's Sermons and Fletcher's Checks? Nay, Madam, if any *private member* should broach any other faith than their's, expulsion from the society would infallibly be the consequence! What confidence then are we to place in the boasting professions of liberality contained in the extract I have just made? Truly it may be said of it that 'all is false and hollow!'

"Mr. Wesley did not, I am persuaded, design to deceive when he made those declarations concerning his connexion, but he forgot himself in the warmth of his admiration, and spoke of *Methodism* rather as he wished it to be, than as it really was. I have thought it necessary to let you know this that you may not be misled by false appearances and partial representations; and let not the Methodists deem me their enemy because I have told the truth."

As Mr. N. always substantiates his charges, it will be proper to remark that in the Preface he has chastised the *illiberality* of Mr. Benson towards Mr. Evans, respecting his "Sketch of the Denominations of the Christian world." And in the body of the work, a statement is given which shews that the *Unitarians* have been honoured with the abuse of this holy fraternity. Speaking of the *damnatory sentences* with which their pulpit-harangues abound, Mr. N. alluding to Dr. Thomas Coke, observes,

"This little man, with the most barefaced effrontery, and in direct opposition to all truth, common sense, decency, religion, and even the express rules of his *own* society, embraces every opportunity to make the pulpit a vehicle of

abuse and insult, especially when what he chooses to call *Arianism* and *Socinianism* are concerned. The fourth clause in the 29th section of the General Minutes (Rules of Conference), expressly provides, that 'No person (among the Methodists) shall call another *heretic*, *bigot*, or any other disrespectful name, on any account, for a difference in sentiment.' And in the third clause of Addenda, to the 26th section, called 'a Plan of General Pacification,' it is said, 'We (the Methodist preachers) all agree, that the pulpit shall not be made the vehicle of abuse.' These identical rules and prohibitions are signed, THOMAS COKE, *Secretary* !!! As some extenuation, however, of the pious and consistent Doctor's conduct, I must not forget to inform you, that *Arianism* is expressly mentioned in these Minutes, as being a *pernicious doctrine*; and that the 431st hymn, in the *Large Hymn Book*, contains the following very liberal and pious petitions:

'O! might the blood of sprinkling cry,
For those who spurn the sprinkled blood:

Assert thy glorious Deity,
Stretch out thy arm, thou *Triune God*!
The Unitarian fiend expel,

And chase his doctrine back to hell.'

So that, every thing considered, the good Doctor is not so highly culpable as one might at the first imagine. And he no doubt thinks he is doing God service, by thus damning the poor Unitarians. This being the case, I do not expect that the excellent Letter, addressed to him, by the Rev. Job David, of Taunton, will have any salutary effect."

The founder of Methodism makes a conspicuous figure in this work, and he was entitled to attention. His history is here detailed from the period of his writing *love verses* at Oxford, down to his interment, behind the chapel in the City-Road, where he had been exhibited for several days in his *gown* and *band*, to multitudes who, no doubt, gazed at this holy spectacle with the profoundest admiration! He died March 2, 1791, in the 88th year of his age, and in the 65th of his public ministry. Of his character Mr.

N. thus speaks with great impartiality—and it is a fair specimen of the spirit in which the work is executed.

"Various have been the attempts to delineate the character of the late *Rev. John Wesley*, and these uniformly bear testimony to his patient industry, great zeal and moral worth. That drawn by Mr. Hampson in his *Life of Mr. Wesley* is, perhaps, the most just and impartial of any that has yet appeared. Most others are too much in the sickening style of fulsome panegyric, and some few are found to have been too severe upon Mr. Wesley's foibles, for foibles he certainly had, and those at times rather glaring; but his excellencies outshone all his errors, and his name and character must continue to be respected while the human mind retains its inherent love of virtue and order. He was honest, punctual, and regular; cheerful, warm, and generous; but *credulous*, *ambitious*, and *enthusiastical*. Some people have thought that his character had something of *cunning* in it, and indeed his affair with the late Dr. Caleb Evans which I mentioned in a former Letter seems to justify such an opinion, but it should be remembered that he was placed in a very critical situation. His private principles might sometimes be at variance with the general good of his societies, and this latter consideration outweighed every other with him. In such cases it is hard to withstand the temptations to *pious fraud* and to the doing of evil that good may come. If therefore Mr. Wesley was at any time the slave of circumstances, or the dupe of others, great charity ought to be exercised towards him. Perhaps not another man then living could have been found, who would have acquitted himself with greater credit to his own character and to the cause in which he was engaged than did the Rev. John Wesley. In controversy he was sometimes dogmatical in a very high degree, and when he conceived any of his people in danger of being drawn aside from his communion, he would interpose in a manner that bore the appearance of much self-confidence and authority."

Upon this review of *Methodism* many remarks occurred to us, but we leave the intelligent reader to his own reflections.

E.

ART II.—*Hints to the Public and the Legislature, on the Nature and Effects of Evangelical Preaching.* By a Barrister. Part the first. 8vo. pp. 147. Johnson, 1808.

Evangelical or gospel-preaching means, generally, within orthodox circles, the inculcating of the dogmas of John Calvin; which are certainly good news to his elect disciples, but dreadful tidings to the non-elect world, and especially to the *Servetuses* in it.

The late rapid increase of "evangelical preachers," (let the Calvinists have their favourite epithet,) in the church and out of the church, educated and uneducated, regular and secular, appears to us to menace the established church of this country with sure destruction: now, though we have no predilection for national churches, we should be sorry to see one demolished which patronizes learning and tolerates dissenters, to make room for another which would crush liberal inquiry, place an imprimatur over the press, and set a mark upon heresy as the unpardonable sin.

But whilst such is our view, such our feeling, we differ essentially from the *Barrister* with regard to the morality of evangelical Christians, and, generally, with regard to the moral tendency of their tenets. We know them well; and we speak from observation when we say that no where are found brighter examples of virtue than amongst them, and that no sect exceeds them in attention to moral conduct, or carries the standard of morals to a higher level. Whether some of

their notions do not necessarily, though undesignedly, sap the foundation of virtue and nullify the moral precepts of the gospel, is another question. The Barrister takes them at their word, and explains their language rigorously, unaware of how much they concede to a false humility, and of what qualifications and salvos they have in reserve. If they say that a man will not be saved *by* works, they maintain also that he will not be saved *without* them. If they represent themselves as "ill and hell-deserving creatures," "the vilest of the vile," they mean only by these hyperboles that they are unworthy of the divine mercies: not that they consider themselves as worse than their neighbours; nay, the very making of these confessions is to them a satisfactory proof that they are better than they—that they are *called by grace*, while others are *left*. Most Christians fall below the standard of virtue established by their creed; the Calvinists are generally better than their principles. But we beg to be understood, in making these allowances, to speak of the generality of the Calvinistic body, and not of that refuse party whom Calvinists themselves denominate and reprobate as antinomians; wretched and corrupt drivellers in theology, the filthy skirts of more than one Christian sect.

The Barrister's design in this pamphlet is, we would hope, be-

nevolent: he conceives the evangelical system to be "anti-moral," and, as such, honestly, though sometimes intemperately, denounces it to the public. He exposes many "evangelical" extravagances and fooleries, and from him the party may learn how their language and conduct are interpreted by sensible men of the world. In this point of view, the "Hints" will do good. Several answers to this work are in the press, and we trust that the vaunting teachers who have been chastized by this anonymous lawyer, will be able in their replies to reconcile "evangelical religion" with Christianity, and especially with Christian morality. They will, we expect, be hereafter more guarded in their language, and more modest in their deportment. Of late they have not, certainly, carried themselves meekly.

The tenets against which the Barrister inveighs are, the total depravity of human nature, and the inefficacy of good works to procure salvation. These are collected from the writings of John Bunyan, Toplady, Dr. Hawker, Rowland Hill, &c. &c. The quotations are not always candidly or fairly interpreted, but some of them, we confess, give too much colour to the Barrister's complaints, and call for an explanation, or rather a disavowal, on the part of the Calvinists, whether churchmen or dissenters.

The author is particularly, we wish we could say unjustly, severe upon Mr. Burder, Editor of the Evangelical Magazine, and Mr. J. Clayton, jun.

From Mr. Burder's "Village Sermons," which, it appears, have come to a seventh edition, some

VOL. III.

extracts are made, which, to say nothing of the vulgarity of the language, really seem to have an antinomian tendency: e. g.

"You must despair of obtaining salvation by your works, your sorrow for sin, or your future amendment. And this will make the gospel welcome to you." Serm. iii. p. 25.

"This man receiveth sinners, he came on purpose to save them, and bids you come that he may save you. Think not foolishly first to mend yourselves and then come to him; you will never be better till you do come:

Come needy, come GUILTY, come loathsome and bare,
You CAN'T COME TOO FILTHY, come just as you are."

Serm. xx.

Mr. Burder, it seems, has published a poetical version, with notes, of the Pilgrim's Progress. Some ludicrous passages are extracted from this work by the author; who, if he fails of proving a conspiracy amongst evangelical writers against morality, certainly convicts them of the grossest outrage upon all principles of taste.

As Editor of the Evangelical Magazine, Mr. Burder is ridiculed by this unmerciful censor for an egregious misquotation, in a late number of that work, of a line from Horace; viz.

"———Credat Judæus Apella."
Lib. i. Sat. 5. l. 100.

The Evangelical Magazine reads *Apelles*, as if the poet intended the "Immortal Painter." But the Barrister may now probably acknowledge that this *might* be an error of the press—since his own printer actually gives in this very place, the nonsensical word "*Judeas*." We should not have noticed this curious correction of a curious blunder, but that the

classical exclamation of the Evangelical Editor was occasioned by an article in the Monthly Repository, (vol. ii. p. 248) in which a respectable correspondent of our's favoured us with an account, from the Marseilles Gazette, of a supposed discovery of the original copy of the apocalypse, in the hand-writing of Cerinthus. In this discovery we placed no faith, and our correspondent only requested the opinions of our learned readers on the subject.

Mr. John Clayton jun.'s late sermon "On the danger of reading improper books," naturally falls under the lash of our critic, who reviews it with as much petulance, at least, as justice. The sermon contains some sentiments which must grieve every liberal mind: and had Mr. Clayton quoted one word further from *Martial*, in his first motto, he would have justly characterized his own discourse, and superseded all criticism upon it; the words of the poet would then have denoted, instead of works in common, that only of the preacher. *Sunt bona, sunt quædam medicoria, sunt mala plura quæ legis* —hic.

The manner in which Mr. C. speaks of *Socinian preachers*, in p. 18 of his Discourse is coarse and ungentlemanly: this is not the style in which well-educated men now refer to each other. And the description of a wife, corrupted by novel-reading, p. 14, is like many of Mr. Collyer's pictures in his Lectures, minute almost to indecency.

The title of Mr. C.'s sermon contains a self-evident truth: nobody can deny the danger of reading IMPROPER books: but

the difficulty remains; who is to determine what books are improper? and how are improper books to be known to be such till they are read? This is not a question, it is to be remembered, concerning the books fit to be put into the hands of children, but concerning those that are fit for the general perusal of Christians. Now with regard to these, either every man must determine for himself, or some one must determine for him. If he is to determine for himself, his determination ought not to be attempted to be over-ruled: if some one is to determine for him, it must be either his religious teacher or the magistrate; but if the magistrate, what becomes of dissenting principles? and if the teacher, what becomes of Protestant principles: in such a case the magistrate would become a tyrant, with no law but his will; the teacher a pope, arrogating to himself infallibility.

But we feel almost ashamed to have to discuss the right of private judgment, (and evidence must precede judgment, and in literary and theological matters books are evidence,) at this time of day, and with a Dissenting minister. Mr. C. will find a complete answer to his sermon in the works of Chillingworth; or if the Arminian churchman will not satisfy him, he may see himself refuted in the "Nullity of the Romish Faith," particularly the Dedication, by the Calvinistic Nonconformist, Matthew Poole. In short, we think that by abridging the title, as well as by lengthening the motto, the preacher would have fairly and fully advertised his Sermon to the world; for the burden of it unquestionably is "THE DANGER OF READING."

The Barrister (of whom we had nearly lost sight,) notices Mr. Clayton's recommendation, in a note attached to the discourse, of the *Eclectic Review*, (a monthly publication set on foot for the maintenance of evangelical principles,) and terms it "a pompous eulogium." In reading it, we remembered having heard that the work whose merits it so loftily sounded, was the property and the "produce of the pen," (Mr. C.'s sermon, p. 18). of a company of Evangelical ministers, and the exclamation involuntarily escaped us, *What if Mr. Clayton should be one of the authors and proprietors!*

The "Hints" under review being addressed to the "Legislature," we feared on opening them, that they were intended to recommend parliamentary coercion and persecution, with regard to the Evangelical dissenters. This design is not openly avowed, but it is insinuated. The author complains, that "the members of this new spiritual body, should be favoured with special immunities and exclusive privileges," by which he acknowledges he means a *licence* to preach, and the *exemptions* consequent upon it. He would, then, confute erroneous teachers by silencing them with the strong arm of law; he has surely studied with little attention, either the nature of the human

mind, or the spirit of Christianity. Does he forget, that the party whom he so much dreads, have just as much right to proscribe his publications, as he has to suppress their preaching? The right on either side is falsely assumed, and will never, we trust, find power to enforce itself.—But we have to complain, that the Barrister does not use constitutional language as to the law which protects, and in one sense, makes dissenting ministers: they do not *licence* but *register* themselves. A *licence*, in its common acceptance, implies a power of refusal; but in the present case there is no such power. Clerks of the peace are *required* to register every person presenting himself, and demanding to take the oaths as a dissenting teacher; and if they refuse, a *mandamus* may be obtained to compel their compliance*.

In the *second part* of his work which is said to be forthcoming, we hope the Barrister will not refuse to correct this and other errors; and he will consult his reputation if he superintends the press a little more narrowly, for there are so many blunders in this *first part*, that we are sometimes at a loss, whether to charge them to the carelessness of the printer, or to the illiteracy of the author.

ART. III.—*Considerations on the Causes, Objects, and Consequences of the Present War, and on the Expediency or the Danger of Peace with France.* By William Roscoe, Esq. 8vo. pp. 135. Cadell and Davis, 1808.

This Pamphlet is a valuable litical subject morally, and therefore offering to the shrine of PEACE fore deserves notice in a theological and of JUSTICE. It treats a political and moral review.

* See Dr. Furneaux's *Letters to Blackstone* p. 6.

Mr. Roscoe is an eminent example of liberal studies inspiring the love of freedom, of the union in the same person of refined taste and enlightened philanthropy. Elegant writing possesses tenfold charms, when employed in illustrating and recommending just principles and benevolent sentiments.

The pamphlet before us, though published not many days, has already passed through several editions; and we heartily wish it may circulate into every corner of the kingdom, as an antidote to the poison daily emitted from the public press.

Mr. R. shews, that the present war sprung up out of the passions of the court and the populace; that it has been conducted unwisely; and that it will in all probability, end disastrously. He proves by a perspicuous statement of facts, that the guilt of violating the treaty of Amiens lies at our own door; and that peace might have been obtained in any stage of the war, as even in the present crisis it is not beyond our reach. The war, he says, is without an object on our part; we broke off the late negotiations, as his Majesty's Declaration asserts, solely for *Russian interests*; and Russia is at this moment leagued with France against us. The utmost we can now hope from war is, **THE BARE HONOUR OF DEFENDING OURSELVES WITH SUCCESS.** The fears of the evil consequences of peace are groundless, and are raised and professed chiefly by "the innumerable bands of journalists and hireling writers, who feed upon the credulity, and fatten upon the calamities of the nation; men who flourish most in the

midst of tumult; to whom the disasters of the country are as valuable as her triumphs, a destructive battle as a rich harvest, and a new war as a freehold estate"—(p. 10.)

On the subject of the late attack upon DENMARK, Mr. Roscoe holds determined and manly language; and the Editor of this work, (who alone is responsible for the sentiments contained in this article), frankly owns that he has selected the "Considerations" for review, with the design chiefly to create an opportunity of declaring his indignation and horror at a measure, which, in point of baseness, treachery, and cruelty, can find no parallel, except in the history of the "uncivilized borders of Africa." It cannot, it is not attempted to be defended but on the principle, brutal, detestable, and impious, that *might constitutes right*. With its advocates, the majority it is to be feared of our countrymen, public morality is no more; national justice is ridiculed as a puerile fancy; and the moral obligations of civil communities are accounted to be as much ideal as the responsibility of kings and prime ministers. The same step might have been taken with regard to Russia, and may now with regard to America, on equal grounds; but this worse than Algerine policy, is as atrocious in one case as in twenty; and it is not necessary to repeat it to constitute us a nation of pirates and ruffians. It only requires that we adopt in civil, the maxim we have avowed in political life, to reduce us completely to the savage state, and to make us ferocious barbarians, "hateful, and hating one another."

Our national guilt in the sad affair of Copenhagen is already working out its own punishment. Europe, familiarized as she has been for years, to scenes of injustice and cruelty, is struck with horror at our crime. The great neutral powers, aroused from their indifference, flee instinctively into the arms of our enemy: and every man in the Danish dominions holds it to be a duty to abhor the British name, and to make it the first wish of his heart, the first object of his life to revenge his country's wrongs. We have converted neutrals into belligerents, allies into implacable foes, and have armed our enemy, already too powerful, with the mighty force of public opinion.

But we are a religious nation; we exclaim against French impiety; we fast and we pray: and with the spoils of robbery in our hands, stained with the blood of the unoffending people whom we have at once pillaged and massacred, we dare to present ourselves before the Almighty and supplicate his blessing! Can we then abrogate divine as well as human laws? And shall we be allowed to mock with impunity the justice of Providence? Here, we confess, as Christians we tremble; but again, as Christians, we confidently resign ourselves to the JUDGE OF ALL THE EARTH, who will DO RIGHT*.

A sense of duty has extorted these observations from us. We consider this as a case of great national iniquity; and we conceive it to be the duty of every man in the nation that thinks justly and feels properly, to disavow it, and to protest against it as publicly as he can†. Our end will be answered if we "awaken" our readers "to a just sense of the importance of the great cause of political morality," if we shew them "that the faults of the government are the faults of the people, the honour of the nation their honour, and the disgrace of the nation their disgrace;" and if we "induce them to feel that the conscience of a nation is in the bosom of every honest man."

Advertisement.

* We refer the reader with pleasure to Mr. Roscoe's reflections on the accountability of nations to the Supreme Ruler, (p. 65—67) which are as creditable to his piety, as the rest of the pamphlet is to his patriotism. The arguments of a layman may perhaps weigh more on this subject than those of a divine.

† On this occasion we cannot refrain from expressing our thanks to Mr. Benjamin Flower for his early and reiterated condemnation of the Danish expedition. We mean not to derogate from the merit of Mr. Roscoe's pamphlet when we say that all his arguments on the subject of the war, and of the attack upon Copenhagen have been again and again urged by Mr. Flower, in his strong manner, in the *Monthly Political Review*. It is to be lamented that this work meets with so little encouragement; but it may be accounted for: the author belongs to no party but that of his country, and prizes independence infinitely above popularity.

ART. IV.—*The Origin of Naval Architecture: a Discourse, accommodated to the General Fast.* By Philopharos. 8vo. pp. 52. Matthews and Leigh. 1808.

This Discourse treats not, as the title might lead the reader to suspect, of the mechanical construction of a ship, but of the causes and consequences of the erection of Noah's ark, the first vessel that ever floated on the waves. It contains a string of excellent moral and religious "lessons," which are, alas! too much wanted, in the present abounding of iniquity. The author is, we conceive, right in his opinion that any great national reformation must commence with the higher classes of society, not only because they have most influence, but also because they are most corrupt.

Q.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

O R,

The Christian's Survey of the Political World.

Peace on earth, and good will towards man! was the heavenly song, when the Saviour of mankind was announced by the angelical choir. Sweet peace! how little do mortals think of thy charms, and advocates have arisen to defend the cause of war, as a blessing instead of an evil. It is indeed a blessing to a nation of banditti, pirates, and assassins. Without war, their arms would become enervated, their youth sluggish; and in a corrupted state of society war may be as necessary as the storms to purify the air. But the Christian must lament, that so long after the coming of the Saviour, they who are, or who pretend to be his disciples, should have imbibed so little of his spirit, that they seem to be worshippers rather of a god of war, than of the God who is emphatically styled Love, and who has called us from a heathen darkness to a religion of perfect purity.

War, not peace, continues to be the theme. There does not appear to be any disposition in this island to sheathe the sword; and yet the obstacles to peace remain to be ascertained to the satisfaction of the sincere friend of man-

kind. A Fast-day has intervened, and king and people have professed to humiliate themselves before God. The utility of such days may be justly questioned: but, if they are used, the utmost sincerity is necessary: and, as it is a day for the confession of national sins, care should be particularly taken, that we do not wilfully continue in one of a very atrocious nature, that of war, without an absolute necessity. We may pray, that the hearts of our enemies may be turned, if they are pursuing us with deadly hatred: but we should remember also, that there may be a reason for praying that our hearts may be turned, and that we may entertain due feelings of Christian love for our brethren in every nation under heaven.

The war between the mighty powers has not been productive of any great exploits since our last, by which wives have been made widows, and children orphans, the human face divine scarred and marred, and limbs disfigured and dismembered. Great Britain has added to its possessions the Danish West India islands, and the island of Madeira. The latter is not likely to be re-united to the

crown of Portugal; the former will revert to their ancient master, when peace is restored. In the seizure of these islands it does not appear that any considerable loss was sustained on either side.

The mighty powers have entered into a new species of warfare, a warfare against commerce. It is the object of the sovereign of France, that neither English men nor English goods should be landed on the Continent. He has issued his decrees, and they have received the assent of other powers, so that, excepting in Sweden, nothing can be conveyed from this country but by smugglers into Europe. With the good-will of the Continent, we should be excluded entirely from its shores; we should be left to ourselves, and prevented from interfering in future in continental disputes. Great Britain has thought it necessary to adopt measures of retaliation, and every thing must be brought into our island, before it can find its way into the Continent. What pains do mankind take to make their lives mutually uncomfortable! How graciously has the great Creator disposed the gifts of nature, that all should stand in need of each other! And commerce connects us by a bond of mutual profit and advantage! Instead of thus injuring each other, if the prayers of pious Christians in both countries were directed to the Supreme, that he would turn the hearts of both French and English, how happy would it be for all countries; and it would soon be known, that the prosperity of each country was connected with that of the other, and that the ferocity and skill in combat by which each endeavours to excel the other, are contemptible qualities, compared with those by which they might add to each other's happiness and that of mankind.

What is the reason that peace does not take place, the Christian asks? Russia has offered its mediation: Austria has offered its mediation: both have been refused. What then is now the bone of contention? Surely a plain answer ought to be given to this question. Many have been the debates in parliament upon this subject, but still this plain question has not met with a decisive answer. The horrors of war are however to be prolonged, and the first consequence of importance seems to be the fall of Sweden. By the latest ac-

counts Russia has declared war against that country, and it is not likely that Denmark will be long behind her in a similar declaration. Sweden is our ally: but the country is so situated, that Great Britain cannot assist it. The Russians are prepared to enter Swedish Finland, and the Danes will probably enter by the east of Norway. The king of Sweden has sufficiently harassed his subjects by his impotent attempts against the French in Germany; and with the loss of his German dominions, he has to regret that the utmost satisfaction does not prevail at home. A sad alternative is offered to him, either to give up our alliance or to fight for his crown. The issue of this contest will probably be known before the summer; and when Europe has undergone a complete change, in which Great Britain will not be permitted to interfere, a new system will take place in the maritime code of the world, which it probably will not be in the power of Great Britain to prevent. May the new system be productive of more happiness than the last, and teach men to consider better their Christian duties.

If Sweden is in such danger, the fate of Portugal seems to be completely determined as to its former governors, though it is not yet known in what manner that country is in future to be governed. The French are in complete possession of that country: and the inhabitants seem to have made little or no resistance. In fact, to what purpose were they or what inducements had they, to resist. The country had been under a despotism, civil and religious. The inquisition, though with inferior powers, still bore a considerable sway. A patriarch, bishops, priests, monks, and nuns had the greater part of the country in their possession; and the human mind was kept in chains, under the horrid bondage of priestcraft and superstition. Wherever the troops of Buonaparte go, whatever may be the outrages they commit, they still carry with them religious toleration. A wretched reflection it is, indeed, that Christians should be thus taught toleration. Yet Portugal will be indebted to this external force, to make it sensible of the horrible crimes, it has been guilty of for some hundred years, in forcing upon its subjects the dogmas of the church of Rome. The Christian will see a dawn of hope

through the cloud, spread over that unhappy country. Whatever may be its destiny as to its civil governors, religious liberty will be restored: and this is of more consequence to a country, than the best civil constitution, that the wisdom of man can devise.

The rest of Europe may be said to be under the dominion or influence of the great warrior of France. His troops are in Spain, but what changes have taken place, or are likely to take place in consequence, is not known. The dissatisfaction of many Spaniards to its civil government may be easily imagined by those who are conversant with the annals of Spanish history: but the great evil which has undone this country is its subjection to the inquisition and the church. The mummery of popery must be overthrown in this kingdom, as it has already been in France: and this great revolution will be hailed as a happy deliverance, by many pious men in that kingdom, who have groaned under the intolerable yoke.

In France and Holland public attention is carried more to commercial decrees, and the attempt to ruin England, by depriving us of all intercourse with the Continent. In what manner this intercourse is prevented in France, and what effect it has upon the inhabitants, we have no means of knowing: but it is certain that a vast commerce may be carried on upon the Continent, though Great Britain should have the complete control over the Atlantic. France, Russia, and Austria seem to be uniting more strongly in their newly-formed connexion; and the new governments in Germany are sufficiently employed in settling their new arrangements.

America is in a situation which makes it open to great changes. In the north, apprehensions are entertained for the safety of the British colonies in case of a rupture between this country and the United States. The United States have come to a strong measure in consequence of the injury done to its commerce upon the seas by both French and English. In South America the Spanish colonies are held by a very feeble tie to their mother country. What the Brazilians have done with the emigrants from Portugal is not yet known, and the south of the La Plata is likely to form, very soon, an independent state. Thus every thing is in a state of change, and

they who cannot adapt themselves to new changes, and wish every thing to remain in the position most agreeable to their preconceived fancies, are little calculated to live in a world, from its very nature liable to continual change. The Christian, knowing this to be the real state of the world, will accommodate his mind to the orders of that Being who, out of seeming evil, is ever educating real good.

At home, the attention of Englishmen is naturally carried to the proceedings of parliament. From them they expect to learn a full account of public affairs; the object of the war; the causes why peace cannot be obtained; the justification of the melancholy affair at Copenhagen; and the details of a variety of objects connected with civil and military affairs. The melancholy affair at Copenhagen employed several days, debates in both houses. By some it was justified on the ground of necessity and political expediency: by others it was reprobated as a most atrocious act; contrary to the law of nations; subversive of all morality; calculated to excite the disgust of all Europe; and degrading our character for ever. What shall the Christian say of this melancholy proceeding; of brethren in amity burning down the town of their brethren? From such scenes the Christian turns aside with horror, and in tears he can only say: "There is a God who judges the judges of the earth." In both houses, this unhappy measure was justified by a very great majority.

The papers relative to the mediations on the parts of Russia and Austria brought on various debates upon the propriety of their being rejected; and much light was thrown on the superiority of the French over the Russians, by the speeches of Lord Hutchinson. Whatever may be the opinion of mere politicians, the Christian cannot but lament, that overtures of mediation should have been rejected, without the strongest reason to justify such a measure. It is evident that the Emperor of Russia, having done his utmost in the contest, was completely justified in abandoning the war: and there is no reason to believe that he was not sincere in his wish to produce a peace between France and Great Britain.

Two events of a domestic nature created no small interest in the country.

Francis Austin Spencer.

The one was noticed by Sir Francis Burdett, who moved for papers relative to this subject, and who will bring the matter to a termination. It appears that immense sums have accrued to the crown, in consequence of immense seizures from nations not at war with us: and from them very large grants have been made to several branches of the royal family. Sir F. Burdett moved for information on this subject, as to the sums which have thus accrued to the crown, and the application of them. The former part of his application was granted, the latter denied. It is evident from the nature of man, independent of those compliments which flattery offers to the shine of royalty, that it is dangerous in any country to leave a temptation to any person in it, to commit an act of hostility for his own private advantage, before war has been declared with any country: and the inquiry set on foot by Sir F. Burdett, will be productive of national advantage.

The other subject has been occasionally before the house, and it is high time that it should be set at rest. This was set on foot by a petition from several gentlemen, lately on the grand jury for the county of Middlesex, to the house of commons, to take into consideration the manifold abuses in the house of correction in Cold-bath Fields, which has been so often stigmatised by the name of the Bastile. The allegations in this petition are of a very serious nature, and claim the utmost attention from a legislature which has any regard to the liberty of the subject. The prime fault seems to be in making this place, at the same time, a house of correction for convicted delinquents, and a place of confinement for persons who are suspected, but may be innocent. To subject an innocent person to that treatment which is supposed to be a proper punishment for a delinquent, is highly unjust, immoral, and unchristian.

OBITUARY.

Sept. 25, 1807, at his father's (the Rev. A. Austin's) house at Clerkenwell, FRANCIS SPENCER AUSTIN, after a short illness of three weeks, aged 28. The conduct of Divine Providence is to us frequently inscrutable: it was so with regard to the subject of this obituary. Misfortune in early life, and almost at the commencement of his entering into business, drove him from London into the country. Whether it was owing to inadvertency, and want of necessary caution in a person of his youth, or entirely through the villany of others it is now needless to inquire. After being in the country some time, he visited Melbourn, where it was his happiness, as well as that of several of his friends, to take the resolution to abide. His mind was at this time chiefly turned to the perusal of poetical, dramatic, and the lighter and more amusing literary publications. The productions for the stage appeared to engage his principal attention for some time, till his mind became more assimilated to those of the friends around him. His taste for theatricals then began to abate, and his

love for more serious works to increase. Theology now interested his mind; and being possessed of an ardent thirst for knowledge, he applied himself sedulously to the acquisition of it. Possessed of no youthful prepossessions in favour of any particular system of religion, or only in a trifling degree, his mind was open to conviction, let truth come from where it would. He soon saw reason to be dissatisfied with the grounds upon which orthodoxy was built, and after much patient and free inquiry embraced Unitarianism. It was about this time, and after much reflection, that he absented himself from attending upon public worship which was, and still is, exclusively Trinitarian in Melbourn. Always a lover of nature, and happy in viewing the creatures of God enjoying their existence, he witnessed their pleasure with complacency, and felt his own heart improved thereby. In summer time, and on the return of a Lord's day, he would frequently call on me to take a walk with him in the fields. Often has he repeated the lines of his favourite poet,

Francis Spencer Austin.

Southey, when observing others repairing to their respective places of public worship—

Go thou and seek the house of prayer!
I to the woodlands wend, and there

In lovely Nature see the God of
Love.

The swelling organ's peal
Wakes not my soul to zeal,

Like the wild music of the wind-
swept grove.

It were needless to enter into a detail of his many social virtues, if it were intended that those who knew him were only to peruse these lines: but the life of every virtuous man is the property of the public, and every amiable trait in his character it is their duty to imitate. Though possessed of a very intelligent mind, and well stored with general knowledge, his manners were perfectly unassuming, and free from pride; his accomplishments were many, but he never ostentatiously displayed them; he rather sought to conceal than make a pompous shew of his acquisitions; and in all his demeanour, modesty, diffidence, meekness, and equanimity were his general characteristics. In conversation he was social, affable, and free, stating his own opinions with moderation and mildness, and when opposing others, destitute of asperity, and altogether candid in his remarks. No person that was intimately acquainted with him, and knew the goodness of his heart, felt any other than sentiments of respect when reflecting on his conduct. After the enumeration of so many virtues of a social nature, I might abstain from saying any thing about those of a moral kind. In him, however, the sympathies and tender sensibilities of a feeling mind were very predominant. Embracing in his arms the whole human race, as children of one God and Father, he banished from his mind the petty interests and narrow prejudices that actuate others; and wherever he saw the face of man, or read the history of other countries, he viewed them all as brethren, and part of one great whole, the ultimate issue of which was happiness. From malignity, envy, and ill-will he was happily exempt, and no instance can be brought that indicated a disposition governed by malevolence. That he had failings and infirmities who can deny, for frailty, omission, and guilt are inseparable from

humanity. But that his virtues far, very far, outweighed its opposites, who can deny that possesses any knowledge of his life, or has impartially examined his conduct? Having in early life been much in the company of the fair sex, he had acquired such a politeness of manner, and agreeableness of address, as always to make him their favourite. It was this, in conjunction with his many other excellent qualities, that led to his marriage with Miss A. Dunnicliffe, of Melbourn. In her he found an intelligent, serious, and affectionate partner of life. But, alas! how transient in duration is the dearest and happiest connections. Three years had scarcely completed their rounds before every tie which unites kindred souls together was severed asunder. For several years he had been afflicted very severely with the gravel, and such inroads had it made in his constitution, that three or four years ago an eminent surgeon said that one of his kidneys was nearly gone. During the frequent relapses which occurred, his patience was truly exemplary and edifying.—About a year and a half before his death he removed to Kegworth with his family, where he resided little more than twelve months, owing to his business not answering their expectations. It was now that he formed the resolution of visiting London. Here he entered upon a school, the management of which he had not long undertaken before his last illness seized him. He had been to visit a friend in the country for a day or two; and whether the journey, through unusual exercise, brought on his disease, or whether he laboured under it before he set off, I have no documents to ascertain. He returned home very ill, and every succeeding day added fresh symptoms of alarm. Hopeless of his recovery, information was immediately forwarded to Mrs. Austin, at Melbourn (who, with two small children, had been left with her friends) of his truly dangerous situation. She hastened with all possible speed to London, and arrived the day before his death. On that day he was delirious, and fears were entertained that his senses would not return; but in the morning the enjoyment of them was granted. At night he requested his father to pray by him, observing that he soon might probably be incapable of

Transactions of the Parisian Sanhedrim.

attending to him. At the conclusion of the prayer, his father said, "I hope, my dear lad, you see that redemption is in Jesus," to which he replied, "Yes," I believe the death of Jesus necessary as an atonement for sin, though not to procure mercy, but as its effect;" adding, "I see all the blessings of salvation to be of the Father, through the Son, and offered to me in the Gospel as a poor perishing sinner." He would have proceeded, but his powers failed; his end was near. A visible change taking place, he said no more. The attendants perceived the approach of death, which followed in a few hours. Thus closed the life of one who had been my intimate associate and bosom friend. I have thus, though imperfectly, endeavoured to sketch out the life of a valuable member of society, a warm and sincere companion, ardent in his attachments, and generous in his friendships, devoted to the pursuit of truth, and happy in its acquisition. As a husband he was tender, affectionate, and kind; as a father, mild, forbearing, and indulgent; and as an associate, who that has known him for seven years, like the writer of these lines, can refrain from paying him a just tribute of esteem for the many excellent, social, moral, and religious virtues he inherited?

Melbourn, Derbyshire. T. H.—S.
Dec. 6, 1807.

Nov. 18, aged 47, The REV. NATHANIEL GILBERT, vicar of Bledlow, Bucks. To that living he was presented by Mr. Whitbread, on his return from Sierra Leone, where he had been for some time, chaplain of the settlement. He was a native of Antigua, but was educated in England. Early losing his parents, who appear to have been religious persons, he was tempted to youthful excesses. Afterwards becoming serious, and determined for the church, he began his theological studies under the direction of the Rev. Mr. Fletcher, Vicar of Madeley, so well known as the intimate friend of John Wesley, and the author of the Checks to Antinomianism. The following truly honourable character has been given of Mr. G. "Both by precept and example, he proved himself a faithful pastor over the flock committed to his charge, as well as a learned, eloquent, diligent, and successful minister of that gospel, which was his own support through various trials which he had to conflict with in life; and happily, in his experience, afforded a source of unfailing consolation under the last struggles of dissolving nature."

Nov. 19, at Paris, in his 76th year, M. L' ABBE LE CHEVALIER, formerly Royal Censor, and author of several classical works.

INTELLIGENCE.

THE JEWS.

It is our intention to carry on the history of the *Parisian Sanhedrim* already begun in our work; and also to insert any other particulars concerning the condition of this extraordinary people, as far as it is affected by the decrees and measures of the governments under which they live.

In vol. I of the *Monthly Repository*, p. 38, will be found the *Imperial Decree* of May 30, 1806, which ordained the assembling of the *Jewish Deputies* at Paris.

The FIRST SITTING of the Assembly took place on Saturday the 26th of July,

1806. This day was appointed through inadvertence by the minister of the interior. When he called to mind that it was the Jewish sabbath, he sent word to the Deputies "that if they thought themselves bound to abstain from every kind of labour on such a day, they were at liberty to adjourn their first meeting." They however considered meeting on that day, in obedience to the appointment of government, to be no infraction of their law, but in truth a religious act. This first determination of theirs was a pledge of their future liberality. At this meeting were elected a presi-

Transactions of the Parisian Sanhedrim.

dent, two secretaries, and three scruplers.

M. ABRAHAM FORTADO was chosen president. He was a deputy for the department of *Gironde*. He is a Portuguese Jew, and the Portuguese Jews are said to be superior to others. He is a well known merchant of *Bordeaux*, and is distinguished by his writings.

The choice of secretaries fell upon M. M. RODRIGUEZ, jun. and ISAAC SAMUEL AVIGDOV, the former a deputy for the department of *La Seine*, the latter from the *Maritime Alps*.

The scruplers appointed were, M. M. OLY HAYEM WORMS (for *La Seine*), THEODORE CERF-BERR (for ditto, named, also for *Nancy*), and EMILIE VITTA (for *Marengo*.)

The SECOND SITTING of the Assembly was held, July 29, 1806. At this sitting, commissioners from the emperor were introduced with a message. For the questions proposed by them, see *Monthly Repository*, vol. i, p. 496. During the reading of them, the Assembly manifested by unanimous and spontaneous emotions, how deeply it was affected by the doubt which the questions seemed to convey as to their patriotism. The sixth question was no sooner read (in which it is asked if Jews born in France and treated by the law as French citizens, acknowledge France as their country, and if they are bound to defend it,) than the whole assembly unanimously exclaimed, *even to death!* A committee was appointed to prepare answers to the questions.

The SITTING of August 4, 1806, was memorable for the first animated discussion of the Assembly. It is not our intention to insert the answers at length of the deputies to the questions, as we shall hereafter extract the more definitive decisions of the Grand Sanhedrim on the same subjects. Our readers however will be pleased with the Report of the Debate of the Assembly, on the three first questions: we therefore lay it before them. It shows the contempt of some of the Jews for priestcraft. At the end of the Debate will be found, the Declaration which the deputies prefixed to their answers.

"The President informed the assembly that a secretary would read the answers which the commission, named to prepare the ground-work of the dis-

cussions of the assembly, on the questions proposed by His Majesty's Commissioners, had thought fit to return to the three first questions. He intreated the assembly to remain calm during the discussion, and invited those members who may chuse to deliver their sentiments, to give in their names at the table.—One of the Secretaries read the answer proposed by the commission to the first question. M. Lyon Marx, one of the interpreters of the assembly and member of the commission, read the literal translation he had made of it into German. The discussion opened on the first question.—A member ascended the tribune, and said, that though the answer was within the meaning and sense of the law, yet the wording of it was not sufficiently clear. The President asked if he had another to propose in its stead; he answered in the negative.—Another member expressed his surprise, that the member who had just sat down should not point out in what particulars he found the wording reprehensible. A third observed that the French word in the question, which means *lawful*, more particularly alluded to religious law; the answer should be made with a view to this meaning.—'Nobody,' said, another, 'having' offered to speak against the sense of the answer proposed by the commission, it ought to be put to the vote.' This proposition was accepted, and put to the vote; and the answer to the first question, was adopted almost unanimously, without any alteration.—The answer to the second question was read. M. Lyon Marx read as before, the translation he had made of it into the German language; no one offering to speak on the answer proposed by the commission, it was put to the vote, and passed unanimously.—One of the secretaries read the answer to the third question; M. Lyon Marx read the German literal translation he had made of it. A Rabbi proposed that whenever principles purely theological should be presented for discussion, his brethren the Rabbies should be more particularly consulted. 'Is it not evident,' says he, 'that if astronomical subjects were proposed, you would consult only astronomers? Why then should you not leave to theologians, whatever relates to religion?' He thought that questions of this nature should not be determined

Fourth Report of the Unitarian Society.

by the majority of votes.—The President observed to this speaker, that the principle of the majority of votes was inherent to the nature of every deliberative assembly, and that it was impossible to depart from it.—One of the Secretaries read the written opinion of the Rabbies, members of the assembly, on the third question.—A member said, that government, in forming that assembly, had not composed it entirely of Rabbies; it had selected also land-holders and other persons known by their integrity and by their learning; that on the other hand, the two answers were written nearly on the same principles; since both acknowledged that Christians were our brethren. He thought that the two answers might be combined together, as to make only one. A Rabbi expressed as his opinion that the answer did not include all the bearings of the question; he thought that it should contain observations on the probable consequences of such marriages.—A member said that certainly government should be made acquainted with all the obstacles which stood in the way of unions of that nature.—Another thought

that all the members who composed that assembly were sufficiently enlightened on their religion, to deliver their opinion according to their conscience. He deemed the answer of the commission perfectly correct, and demanded that it should be put to the vote in the same mode as the others had been.—A member declared, that, in questions of this importance, the Rabbies should be more particularly consulted, in order to be better fixed in the true principles.—Another observed, that Rabbies delivering their opinion like other members, must rest satisfied with the influence their profession gave them, without attempting to increase it.—A Rabbi intreated his fellow-doctors to discuss the question with moderation and docility, as became true disciples of Moses; he declared that he too would stand forth the champion of religion, but that he thought it also a duty incumbent upon him to expose publicly the additions which degrade it, and which he attributed, with the celebrated Mendelshon, to the pestilent breath of superstition, which had often shewn itself openly.”—

(To be continued.)

THE FOURTH REPORT OF THE COMMITTEE OF THE UNITARIAN SOCIETY, APPOINTED TO CARRY INTO EFFECT THE RESOLUTIONS OF THE SOCIETY, TO PUBLISH AN IMPROVED VERSION OF THE NEW TESTAMENT, MADE DEC. 14, 1807.

This Committee have the pleasure of reporting to the Unitarian Society, that the important object of their undertaking is in considerable forwardness, and that there is every reason to hope that the Improved Version of the New Testament will be completed, and the copies ready to be delivered to the Subscribers, early in the spring.

To guard against the disappointment of expectations which it was never intended to excite, the Committee request the Subscribers to recollect, that the object of the Society was not to produce a version entirely new and critically perfect, but to adopt, and improve upon, a version already known, and generally approved. For this purpose the version of archbishop New-

have been formerly assigned: and to avoid as much as possible, giving an appearance of patch-work to the Improved Version, it has been a fixed principle with the Committee, in general to adhere strictly to the primate's translation, and never to deviate from it but where it appeared to be obviously necessary to correct some error or imperfection in the text, in the construction, in the language, or in the sense. To this rule the Committee have adhered so closely, that they have suffered the primate's version to remain in some instances, even where in their own judgment it might have been altered to advantage, knowing how very difficult it is in many cases to give a translation which shall be universally satisfactory even to men of learning and judgment.

Of this they have had abundant evidence in the various communications with which they have been favoured by their learned correspondents, some of whom have warmly recommended what others have with equal earnestness disapproved. The Committee therefore have satisfied themselves with introducing as few variations as possible consistently with their main design, and in every instance they have subjoined the Primate's own version at the foot of the page; and where the difference is considerable they have generally assigned their reasons for the alteration, and referred to the authorities by which it is supported. They have also added some brief notes for the explanation of difficult texts, and of phrases which are liable to be misunderstood.

Two editions of the Improved Version are now in the press: one in royal octavo, and the other in royal duodecimo. Both are executed in the best manner: and as the notes occupy a larger space than was at first expected, the expense of the two impressions will considerably exceed the original calculation: so that if the copies are rated at the price first proposed, they will hardly defray the expense of printing. It is therefore the desire and the request of the Committee, that Subscribers of one guinea will be content to take for their subscription two octavo, or four duodecimo copies, and so in proportion. The books will be found to be very cheap, even at this advanced price*. Nor have the Committee any interested design in this recommendation and request: on the contrary, they give their own labour, which is not small, to the promotion of this important object,

cheerfully, and gratuitously. If any profits accrue from the sale, they will be wholly and faithfully applied to the purpose of reprinting the work, and of giving it to the public upon the lowest terms. They desire to diffuse as extensively as possible the knowledge of the Scriptures: and with that, the doctrine and the spirit of pure and uncorrupted Christianity. And in this design the Committee presume to hope for the cordial concurrence of the friends and supporters of the present undertaking.

A desire has been expressed by some very respectable Subscribers, that a small pocket edition of the Improved Version, upon good paper, and with a clear type, should be published without the explanatory notes, and only marking the variations from the received text, and the primate's version. This object, which the Committee likewise think to be very desirable, cannot be accomplished without a considerable addition to the present subscription. It is therefore requested that the friends of the undertaking will exert themselves to increase the number of Subscribers. If the Committee find themselves encouraged, and enabled, to undertake this edition, they will begin to print immediately, and will exert their utmost endeavours that the smaller edition may appear at the same time with the other two. This edition, well executed, they are assured, may be afforded at the rate of seven copies for a guinea. When the work is ready the Subscribers will receive due notice of it in a circular letter, after which they may order whatever copies they please, to the amount of their respective subscriptions.

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The Manual of Prophecy, containing an Outline of the Prophetic Dispensation, from the Fall of Man to the Consum-

mation of all Things. In one pocket volume. 3s. 6d.

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* To Non-subscribers the price will be, 8vo. 14s.—12mo. 7s.—18mo. 3s. 6d.

† The List of Books omitted last month is now given entire, it being our intention to make the Catalogue of Moral and Theological Books in the Monthly Repository complete and perfect. ED.

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